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Mrs. CHARLES M. ANDREWS

ADVICE
TO AN
APPRENTICE,
UNDER
These following Heads;
VIZ.

I. Religion.
II. Juſtice and Fidelity.
III. Obedience.
IV. Diligence.
V. Affability.
VI. Temperance.
VII. Chaſtity.
VIII. Thrift.
IX. Humility.
X. Diſcretion.

With a *Preface* to the *Maſters.*

Ut Sagitta, ſic Puer.

LONDON,
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THE PREFACE TO THE MASTERS, &c.

THIS ſmall Tract is juſtly, (I conceive) addreſs'd to you, to whoſe care the Apprentice is committed, and upon whoſe Conduct ſo conſiderable a part of his Happineſs depends, that it is

next to impoſſible he ſhould be Wiſe or Happy without your conſent; the Probity and Poſperity of the next Age plainly depend on your management of thoſe Children, whoſe good or bad Fortunes and Behaviours in the World, are, or ſhall be in your Hands. In particular, the City of London *being the* Emporium *and Glory of our Nation, (as well as the Envy of others) it muſt be acknowledged, that in a great meaſure the growing Reputation, and Honour of* England *is committed to your charge, eſpecially as to Trade, in which reſpect, the People abroad ſay, we have loſt ſome of our ancient Credit.*

The Engliſh *Nation was once famous and honour'd throughout the*

the World for a generous Integrity, and incorrupted Honeſty, which to our ſhame is at preſent leſſen'd; but yet may by your Diſcretion be retriev'd, and reſtor'd to its once glorious Reputation. Beſides, the welfare of your ſelves, and your Poſterity will be thereby ſo greatly advanc'd, that not only Ages to come ſhall praiſe ye, and an Engliſh *man be welcome as the Sun to all Nations; but the Bleſſings of God, and the World will flow in to you, and make you as happy and great as this World can afford.*

The general decay of Trade, the Miſcarriage of ſo many Apprentices, and the love of my Native Country are the ſole Induce-

ments to this trouble, I now give you and my ſelf.

As to the Decay of Trade, and conſequently Tradeſmen; this I very well know is in great meaſure occaſion'd by the late War, the alteration of the Coin, Stock-jobbing, Lotteries, &c. but in part it muſt be ſaid in truth to be owing alſo to the Indiſcretion, and ill management of ſome of the perſons at leaſt ſo failing. I deſign not to enter into a Diſcourſe about the Myſtery of Trade: I let that alone to wiſer projecting Heads; but this is obvious and viſible to every ſtander by, and looker on, that neither the Taxes, nor badneſs of Money, nor all the loſſes by Sea or land, neither the ſenſe of paſt or preſent Evils, nor the fear of what is behind, have been able

to

to mortify a reſty and luxurious People, not all our Sins, or Fears, or Wants, not all the expence of Blood and Treaſure hath yet prevail'd with us, ſo far, as to make us ſee our miſtakes. The Expence of Cloaths, Drink, and ſome other Unneceſſaries run as high as ever; nay, much higher, ſo that the War hath not been ſo much ſeen as felt; there is no viſible abatement of any Extravagance. Thrift and Conſideration are ſent into the Country to nurſe; and yet ſome madly expect Money to pay the Debts of the War, to carry on Trade, and to maintain a boundleſs Pride and Luxury all at once, which is impoſſible, eſpecially for ſuch as ſee the inſide of their own Shops ſo ſeldom as ſome do.

To leſſen this ſome cry out upon the Women, and make Adam's *excuſe; but as then, ſo now, 'tis at beſt frivolous and uſeleſs, and ſerves not ſo much to leſſen as to ridicule their Folly.*

As to the Women, I confeſs it is a tender part, and deſerves to be handled with Diſcretion. All that I ſhall ſay as to this, is thus, However indiſcreet the Wife is, the Husband is fully empowr'd by Nature and Chriſtianity to rule her, and in the Judgment of our Law the Husband is in moſt caſes accountable for the Miſcarriages of the Wife. Our Fathers taking it for granted, that their Sons would not loſe their Authority, or ſuppoſing that the fair Sex would attempt nothing that was unhandſome,

ſome, lay almoſt all the blame at the Mens Door, and in general the Inſignificancy, Impertinence, Pride, and other miſtakes of Women, are moſtly owing, and in ſtrict juſtice to be attributed to Men, either as Fathers, Guardians, or Husbands. It is great pity that the fineſt Creature that ever God made to adorn this lower World withall ſhould become, either by her own, or others Folly uſeleſs and dangerous to Man; yet ſo it ſometimes unluckily falls out to the ruin of the Family, and thoſe concerned on the ſame bottom.

As to the Miſcarriage of Apprentices, 'tis ſo frequent and deplorable, that it deſerves to be ſeriouſly conſider'd. Some hun-

dreds, not only of young Men; but in them whole Families are ruin'd, and it is high time to enquire where the fault lies, that a ſpeedy and ſafe Remedy may be apply'd.

It cannot be ſuppos'd that this preſent Generation is ſo much worſe by nature, than the former. It cannot in Reaſon be imputed to their Blood, or the Air, or Climate in which they are born; but plainly to the remiſſneſs of Government, and neglect of Diſcipline, bad Example, and an eaſie, or perhaps acquired Negligence in thoſe who are oblig'd to take better care of them: I ſay oblig'd; for the Maſter is equally bound with the Apprentice, and is bound to as much Care, and Conſcience,

as the other to Service and Fidelity; and that eſpecially being ſo well paid for it, as of late Years they are, above what they were in the laſt Age.

Some of our Forefathers had but an odd Notion of Trade; they underſtood not the Nature, Value and Ends of Commerce, nor the Riches and Honour it brought to the Nation. They thought an Apprentice was but a better ſort of Slave, a Temporary Gibeonite; *and therefore few of the Gentility would vouchſafe to grace a Shop with one of their Family; though at the ſame time they could not tell what to do with their younger Sons, but either ſent them abroad to ſome Foreign War, or left them to ſhift at home with a ſlender*

ſlender Annuity, (becauſe the Name muſt be preſerv'd) to vagabond it about during life, from one Couſin to another, as a burthen to the Commonwealth, and a Reproach to the Family. However, now they are not ſo much upon the punctilio; but wiſely bind them out to Merchants, and other good Employs, by which means they often out-grow the top Branch, which is not ſeldom the weakeſt. Now this in my humble Opinion is no Argument for the Maſter to ſlack his Hand in point of Government, but rather to take the more care; becauſe theſe require, and deſerve more care; and beſides this, they are commonly paid for more Care, they may, and no doubt they ought to be civilly us'd; but not to take their

their own way, and will; for if they become their own Masters too soon, they are irreparably undone, and then my young Master must off to Sea to learn wit, or die abroad, or else return home to hunt his Father's Dogs, or take the Road, or turn Publican.

The miscarriage of so many young men, as now disappoint their Parents hopes, cannot in truth be accounted for any other way, than their Master's want of skill, or care, and a loose Example. Some Boys, I grant are scarcely ever to be manag'd, and many prudent and excellent Masters there are that dare be honest, and just; that love and take great care of their charge: But this is no objection to what I have said; for the other out-

number

number them by far, and the Evils that attend this Negligence are ſo many, and miſchievous, as exceed almoſt Arithmetick, and Belief. The errours of remiſsneſs are contagious, ſpread inſenſibly, and are generally mortal; for thrift, diſcretion, and honeſty are as vital, and eſſential parts of Trade, as Money it ſelf, and in moſt caſes Reputation is of greater uſe, and value, than the other without it.

To oppoſe this growing Evil is what I honeſtly aim at, not to expoſe, but as is requiſite to heal, and prevent the irregular miſtakes of thoſe, I pity and love: And to this end I humbly offer to your conſideration three things, in relation to your ſelves, and your Apprentice. You muſt excuſe me if I pre-

I preſume to be your adviſer, ſince it is impoſſible to perfect what I have undertaken without it, and inaſmuch as there are ſome young Maſters, that are but one remove from Apprenticeſhip, with ſome others that ſeem to want a guide; I muſt take leave to ſay,

1. *That ye ought to have a right Notion of a Trade. It is not at all like living upon a ſetled Revenue; but depends upon Induſtry, Diſcretion, and Foreſight, frequent Accounts, and a regular Care. That which Fools call Fortune, or Chance is uſually but the orderly, though unſeen Method of Providence, and the unavoidable, natural Effect of a good, or bad Choice in the Management of Affairs; and although there are ſome*

few

few unaccountable Succeſſes, whether good, or bad, which we have learn'd to miſcall Accidents; yet generally ſpeaking moſt Men might be happier, if they would be wiſer; and they need not quarrel with God, or blame the times; but their own folly, credulity, and want of judgment, and ſometimes the injuſtice of others, if they do not proſper according to their deſire.

Not to ſay any thing of buying, and ſelling, and truſting, and the falſe Steps made in them, the manner of living now, in London *eſpecially, is ſo greatly expenſive, ſo vaſtly profuſe, as would quickly melt down a Gentleman of five hundred, or perhaps a thouſand pound* per Annum *certainly coming in.*

The

The Country-houſe, a Saddle-horſe, or two, or perhaps a Coach, the Wells, the Play-houſe, the Bagnio, the Tavern, the inſufferable Dreſs, and Pride, and Furniture of the Body, and the Houſe, with the hidden expence of other Vices amounts to an incredible Sum, debauches, and ruines vaſt Numbers, and is a dreadfull miſtake, as well in Politicks, as Morals; for to ſay as ſome do that others live, and thrive by their Folly, Pride, and Extravagance is ſo ſilly an Evaſion as deſerves not an Anſwer. There was as much, and more to be ſaid for the Publick ſtews, when allow'd by Authority, and certainly, it can never be thought adviſable for a Man to ruin himſelf, and his Family, only to employ, and enrich others, let them

them be what they will. Tradeſmen ought to live not upon their Credit, or Stock, but upon their Trade and Increaſe, as that amounts, and advances; or rather as ſuch as deſign to get an Eſtate, and then ſit down, and enjoy, and do good with it. All this being ſaid, yet I deny not, but they may take ſome prudent refreſhment to repair their Spirits, and recompence the fatigue of a buſie Life; but then they ſhould be neceſſary only, and ſuch as are ſuitable to their Circumſtances, innocent, moderate, and becoming a wiſe Man. If they would double their diligence, and leſſen their expence proportionate to the preſſure, and neceſſity of the times, they might probably be ſavers at leaſt, and having once got an habit of diſcretion,

cretion, they would reap the double increaſe of it in a better, and more favourable ſeaſon.

2. *Becauſe by this means the Apprentices miſcarry too, I therefore humbly beg that more care may be taken of them. They are young, and tender, capable of any impreſſion, ſuch at leaſt, moſt of them, as you pleaſe to make them. It ſolely lies, next under God, in your power to make, or deſtroy them: Now it is barbarous, and inhumane to deſtroy what is, not only in your power, but what is your duty to cheriſh, and preſerve: Beſides, poſſibly ye may have ſome Children of your own, and it is at leaſt ſome odds, that you will not live to ſee them all up, and ſetled in the World: Now do to others, as*

you

you would your Children ſhould be done to. Whatever anſwers not that eternal Rule of Juſtice muſt come to Repentance, or ſomething worſe. Beſides, the very ſame meaſure you may expect, and ſhall find from the (in this ſence) juſt World, becauſe it uſually repays all People in their own Coin.

To preſcribe Rules in this caſe is very difficult, and ſuch as ſhall anſwer all Deſigns impoſſible, yet ſome generals (I conceive) may be propos'd: Such as,

1. *To keep thoſe young Men ye have the charge of to the profeſſion, and performance of the common Offices of Religion As to the publick, in ſome caſes there ought to be no confinement: But there being*

being but one profeſſion of it eſta-
bliſh'd among us, and that being
primitive, and truly reform'd from
all ſuperſtition, and novelty of all
ſorts, I ſhall therefore think my
ſelf oblig'd to take notice of no
other. Ye are to ſee therefore that
they keep their Pariſh-Church, and
ſpend the Lord's Day, as becomes
Chriſtians: That they read at home
the Bible, the whole Duty of Man,
and ſome other good Books; and
that they be often put in mind to
dedicate, and devote themſelves,
and their ſervice to God, and his
Protection: And this at leaſt eve-
ry Morning, and Evening, eſpe-
cially ſince Prayer in the Family
is ſo generally diſus'd. Next, that
he be ſeaſon'd with Principles of
Integrity, Juſtice, and all other
Moral vertues; that he be not ſuf-

fer'd,

fer'd much leſs, taught to lye, or equivocate; but to abhorr falſhood and Hypocriſie, as odious to God and Man, and as the Bane, and Poiſon of all Commerce, and humane Society.

2. *To teach them their Trade, and all the neceſſary parts, and juſt accompliſhments of their Calling. For this end they are your Servants for a time, and for this ye are generally well paid. Beſides, this is what ye are bound to in expreſs Terms, and not only accountable for to his friends; but as you have alſo a Maſter in Heaven, ſo he one Day will require the performance of it at your hands.*

This ought (I doubt) to be more frequently, and conſcientious

ly conſider'd, than uſually it is. I well know, and fairly own that there are many good, and juſt men among you: But being to addreſs my ſelf to all, it is impoſſible to ſuppoſe, but ſome will deſerve cenſure, and a little ſharp advice; for ſome there are (to their ſhame be it ſpoken) who having receiv'd their money, and all that they expect to get by him except his ſervice, take but ſlender care of him afterward, unleſs it be that he ſhall not learn his Trade; and if he proves too buſie, diligent, and apprehenſive, and is like ſpitefully to come to good, then they baulk him with ill uſage, and vex him into diſcontent, and ſo put him out of love with his Trade: or elſe under a pretence of trying his Fidelity, lay ſuch baits for him,

as

as may induce him to do that, which otherwiſe he had never attempted, or thought on. Or if none of theſe or other indirect means are us'd, yet they let them run into what vice, or extravagance they have moſt mind to, that may be deſtructive only to themſelves. To hide all this decently, ſome little out-ſide care muſt be taken, not to reſtrain the young Man; but to accuſe him (though with a ſeeming tender unwillingneſs) to his friends, as one diſobedient, and wild, or perhaps diſhoneſt; whereas in truth, it is many times all owing to the Maſter's negligence, or deſign rather; for ſecretly he thinks, that there are enough of that Trade already, and the fewer the better Chear. Some ſuch there are, and

although

although (God be prais'd) but few of them, yet they are too many, and all, I preſume may, take greater care: for youth is ſo unſteady, wanton, and heedleſs, and the World ſuch an unintelligible thing, that a young Man can ſcarcely be too well accompliſh'd to make a handſome entrance into it; and much more care is requir'd to poize him right, and trim him exactly, than in the launching of a Ship; for if he once ſink, he is for ever loſt.

3. *To give him good example, and inſtruction, as to prudentials. It is impoſſible to be particular in all the inſtances of it; yet give me leave to hint a few things.*

I ſuppoſe every Maſter ought to ſtudy, and find out the Temper, Conſtitution, and Genius of his young Men, and to ſuit ſuch motives, and inducements, as may be moſt proper, and uſefull to them, and accordingly to manage them, either with the ſtrict, or tender hand, as they ſhall require, or deſerve. All Natures are not of a bent; they are as variouſly different as the Faces, or Bodies they belong to, and therefore they require skill, time, and a more than ordinary application to underſtand, and poliſh them finely. I grant no diſtinction ought to be made, ſo as to favour one, and diſguſt another; but there is a way to uſe inviſible kindneſs, or diſ-

diſpleaſure, and there is a tim'd, and manner'd look, and word that is ſtrangely taking or reſtraining. There is an unſpeakable ſomething in management, that is capable to make, or ſpoil every young Man in the World. In ſhort the Maſter muſt endeavour, not only to be; but to be thought the Servant's friend, and then he is half made; for he will do more for the Man he loves, than for all the World beſide.

You are to ſee likewiſe that he contract not bad company, or keep ill hours, and that he ſpend very little time idlely; for there is but one ſmall ſtep between that, and ſin. At leiſure hours he may exerciſe his Pen, or read ſome

uſefull Book; but by no means any lewd, or needleſs Stories: ſuch Books only as contain good Senſe, and Religion, and of theſe latter (in my opinion) little of controverſie, but ſuch only as are practical, and conduce to an holy, and uſefull life. In general that he employ his time about ſuch things as are requiſite to the making of him a prudent, and good Man. Whatever is not to this end ſeems to me to be beſide his proper buſineſs; a Porter may as well call the Maſter from a Tavern, and the Maid ſit up (if it muſt be ſo) till twelve to let the Maſter in, and let the young Man go to bed in order, and not ſee that which will do him no good.

That

That you inſtill into him at proper ſeaſons, and in friendly manner, principles of gratitude, generoſity, compaſſion, courage, honeſty, temperance, chaſtity, truth, and obedience, and ſuch other duties, as are all lovely, and acceptable, to God, and the World.

3. *As you ought to uſe a ſtrict hand ſo far as to keep the Apprentice to his duty, and to reſtrain him from vice; ſo you are to ſhew him as much tenderneſs, and affection, as is due to the Son of your Friend, or equal at leaſt. He is no common Servant; but when his time is out perhaps as good a Man as your ſelf: Therefore that you allow him good food,*

and cloaths where requir'd: That you put him upon no mean, baſe, much leſs ill Offices, which may be return'd upon you perhaps in an ill ſeaſon. That you do not beat, diſcourage, or any way miſuſe, or abuſe him: but treat him with love, candour, and ingenuity, and in all reſpects, as you would that his Father, or another, ſhould uſe your own Son.

Blows, if ever (I conceive) are very ſparingly to be apply'd: The proper ſeaſon for them is over, and therefore they uſually do more hurt than good. I am very confident that Commendation, Encouragement, and Example will gain more upon him at theſe Years, than a rough Hand.

Shame

Shame or Love will certainly prevail more, than bare Terrour, and produce much better Fruit; and when all is done, it can be but a very indifferent Eye-ſervant, that fears you, and therefore, at the ſame time muſt hate you: Paſſion is an ill Guide; but Tyranny is odious and abominable, fitter for Algiers *than* London, *contrary to your Intereſt at long run, and in the mean time a Reproach to your Chriſtian Name. Beſides, conſider the Apprentice is far enough from a Slave, or a mean ordinary Servant; for he is in truth your adopted Son for a ſeaſon, to be us'd and manag'd with equal Care and Conſcience as your own, and that in Sickneſs as well as in Health; and you are*

at

at no time to conſider him barely as a Servant, but as a Child of your own, and to love and uſe him accordingly.

This uſage will be his ſtrongeſt Indentures, and will engage and fetter him in the willing Bands of Love and Gratitude, which you will find of greater and nobler force and uſe, both to him, and your ſelf, than any other that have, or can be invented.

This will make him a faithful and uſeful Servant, as well as an Honour and Reputation to the Maſter. This will make him a good and a happy Man, and of a faithful Servant, make him a dear

Friend

Friend to you while you live: This will fairly diſcharge your Conſcience, promote the publick welfare, make your City glorious, and our Nation a praiſe in the Earth. Laſtly, This will recommend you to your great Maſter in Heaven, and not only advance your preſent, but in ſome meaſure, your future Intereſt in a better World; which is all my humble Deſign, and hearty Prayer.

For it was no ſecret pride or wanton itch to be an Adviſer that was the occaſion of this Diſcourſe; nor was it to get Money, though I have but little; or a Name; for I have, and will conceal it: And although I am not afraid or aſham'd, that the World

World ſhould know it; yet I have ſome juſt reaſons to my ſelf for it, and the publick good being all my Deſign, if that ſhall be advanc'd by it, I am ſatisfy'd; and therefore ſhall not think my ſelf concern'd to pleaſe or diſpleaſe any one elſe about it.

That it may be uſeful, I have endeavour'd to expreſs my ſelf in ſuch a plain familiar Style, as is ſuitable to the Age and Underſtanding of Youth: Not tyred my young man with long dry Quotations, nor gravell'd him with hard Words, nor fed his wanton Fancy with Rhetorick, Art, Flouriſh or Story; but laid down ſuch ſhort, plain, and neceſſary directions, as the meaneſt Capacity

may

may underſtand, and yet I hope none deſpiſe.

The truth is, having not obſerv'd any Book treating particularly and cloſely on this Subject, and ſeeing a great and importunate want of it, I have taken this trouble upon my ſelf, that I may do ſome good, if I can, in the World; and withall, to put ſome others of greater Abilities upon doing of it better. If it anſwer my Intention, God be prais'd, to whoſe Honour, and the good of my Native Country, I have dedicated my ſelf, and this, and all my Service.

All the preſent Pay that I deſire, is, that it may be acceptable

ble to both, and that the Reader, when he is ſerious, would now and then drop a Prayer for his unknown Friend that writ it.

Yours, &c.

A D-

ADVICE

TO

An Apprentice.

CHAP. I.

RELIGION.

IT is not without reaſon (young Man) that I begin with that which concerns you moſt, and is, and ever will be of greateſt uſe and value to you, in relation both to your management of this World, and the hopes of a better. Without a fix'd principle, and ſteady foundation, it is impoſſible to erect any

beautifull and lasting Structure; but the building must be incoherent and disproportionate, liable to Accidents, expos'd to Contempt, and fall irresistibly into Decay and Ruin at last. For this Reason I place Religion first, as being that which must season and direct, beautifie and establish all the other Actions of your Life.

Let therefore your first and greatest care be, to have a right Notion of God, and your Dependance (above all other things) upon him. It is he made you what you are, and can alone make you what you expect or hope to be. Let his Omnipotence, Omniscience, Omnipresence, his infinite Justice and Goodness have early rooin, and full entertainment in your Heart. Be assur'd that God made, doth govern, and will judge the World; and let Atheists and Madmen say what they please, abhor and fly them, as you would Fire or the Plague. And let this sink down deep in your Heart, that God reigneth o-

ver

ver all the Earth, be the People never ſo impatient: That he doth ſee, and will bring to a ſtrict Account every Thought, Word and Action, and let this beget and keep in your Mind a perpetual Dread, and yet Love of an Almighty, Juſt, Wiſe and Good God, as reveal'd in the Scriptures.

Upon this ſure Foundation of Faith, Worſhip, and Obedience will neceſſarily and naturally follow. It is impoſſible to believe a God, and at the ſame time not to worſhip and obey him.

1. Firſt, therefore, let me recommend to you the publick Worſhip and Service of God, as eſtabliſh'd in and by the Church of *England*. I condemn not all others peremptorily in all things; I have Charity for all; and that Church that I am ſpeaking of doth teach me ſo to have, and that is no ſmall argument to me of the Truth and Purity of it. Charity is the infallible Badge of Diſcipleſhip; and if others (who pretend to be no

ſmall Chriſtians) had as much of it to ſhew, as the unjuſtly reproached Church of *England*, we ſhould not ſee and feel ſuch unreaſonable Diviſions, and peeviſh Diſputes, as now are too hotly fomented and carried on to the Scandal of the Reformation.

However in all things I blame not all others, but humbly and heartily adviſe all to be ſerious and ſincere in their way, till they are, as I hope, in time they will be convinc'd to ſee their Errors; how they diſhonour God, and fooliſhly ſerve the ends of the common Enemy. Let there be no Hypocriſie or Deſign in their Profeſſion, for a Hypocrite or Knave in Religion is the worſt of Men. Let all ſerve God heartily, and faithfully, with Humility, Diligence and Integrity, and then the Errors of bare Ignorance or Miſunderſtanding will be the more eaſily accounted for, and the publick Peace, and welfare not obſtructed. In the mean time, as moſt ſutable to the rule of God's Word and primitive Devotion,

tion, and the true ends of Religion, as moſt free from Superſtition on one hand, and Confuſion on the other; that is from all ſorts and degrees of Novelty, I humbly adviſe my young Man to addreſs himſelf to God in the eſtabliſh'd Form of the Church, and therein to be conſtant and ſerious. *Remember thy Creator in the days of thy Youth*, and dedicate thy early Years to God and his Service: Accuſtom thy ſelf to the habit of religious Duties before the World hath taken poſſeſſion of thee, and thou art engag'd in the love of Folly.

Remember the Vows thou didſt once make, by others, in Baptiſm, and that Obligation that now lies upon thee to diſcharge them. To that end frequent the houſe of God, for there the Church takes care to inform and inſtruct thee in the Truth, that they may be diſcharg'd, and thou enabled to perform thy Promiſes.

Let the Lord's Day be employ'd in the Lord's Service, not running

the Streets, nor prying into the way of others; but follow your own Pariſh-Church; be early, and devout, and conſtant, and endeavour to be acquainted with the Antiquity, Reaſonableneſs, Sence and Order of the Churches Service, that it may not be Will-Worſhip, or a bare outward Profeſſion, but the grounded Choice, and ſettled Devotion of your Soul; and as ſuch, ſee that you joyn chearfully in all the Prayers and Offices of it, with the Concern and Affection of a true Worſhipper in *Spirit and in Truth.* And by the way, in ſpite of all Pretence, this is truly to pray by the Spirit: not to offer the Sacrifice of Fools in a long unpremeditated Harangue, but to pray with Underſtanding, Charity, Faith, Affection, and Humility before God. Once more take care not to miſ-ſpend the Lord's Day, or other times dedicated to God's more immediate Service; for it hath been obſerv'd to be uſually the unhappy Preſage of a vicious life,

and

and an unfortunate end, to be profanely idle or buſie then.

2. Forget not private Prayer; every Morning and Evening at leaſt, offer up your Soul and Body, and the Service of both to the God of your Life. Commit your ſelves early, and always to his Direction and Providence, for it is he alone that can preſerve and bleſs you in all your Affairs.

Let this be truly private Prayer, with as much ſecrecy as you can, that ſo firſt you may not be diſturb'd, for it ought to be perform'd with all poſſible Attention of Mind, and Decency of Body; and ſecondly, that you may not be tempted to make a ſhew before others. Be very earneſt and ſerious, but not by any means noiſie or loud in your Devotion, for that is but Hypocriſie or Vain-glory at beſt, and he that prays that another may hear, deſerves that God ſhould be deaf to the Grant, though not to the Hypocriſie of his Prayer.

Beſides theſe conſtant ſettled times of Piety and Devotion, you may do well to obſerve, and wiſely manage every circumſtance of Life, and as you ſhall ſuffer Loſſes, or Sickneſs, or receive Deliverance, or other Bleſſings, ſo you ſhould take hold of theſe occaſions, as proper Hints and Opportunities of Prayer and Praiſe; and lift up your Soul in often ejaculated and flaming Thoughts to the all-wiſe Diſpoſer of all things; that ſo the fear of God, and the Senſe of his Love, and your Duty may be mingled with your daily Employment, and you not only ſerve two Maſters acceptably at once, but get a Bleſſing out of it your ſelf too at the ſame time.

3. Forget not reading; I mean good and uſefull Books; upon the Lord's Day, the evenings of other days, and the Intervals of buſineſs, a good Book is the beſt Companion in the World, and the Bible eſpecially.

I deny not, but the Apprentice may ſometimes, with leave, take a mouth-

mouthfull of freſh Air and take one or more honeſt, and prudent Companions along with him. However all leiſure time is not to be thus ſpent; but (as I have ſaid) rather in reading ſome ſenſible and profitable Book; ſuch as practical Divinity, Morality, and Hiſtory. I do not ſtrictly forbid all others, yet I conceive they were better let alone; but for controverted points in Religion, I am certain they do more hurt than good, at leaſt till you are of riper years, and your Judgment full grown. As to Romances, Plays, Novels, *&c.* they inſenſibly ſoften and debauch, as is ſufficiently notorious by the Beaus and Sparks now coming up, to the Diſgrace of this Age. And to ſpeak truth, it is great pity, but there was a ſtop put, or a Reformation enjoyn'd both the Preſs and the Stage as to this matter.

It may be objected here, that it is pity that the deſire of any knowledge ſhould be baulk'd, and that laying a-

ſide all unneceſſary Books, and Helps to Vice of that ſort, all others might be us'd, and that the Apprentice make his Choice, as his Genius ſhall incline him.

In anſwer to this, I ſhall only ſay, that the Apprentice is, when ſuch, not deſign'd for a Scholar but a Tradeſman, and whatever tends not ſome way or other to this latter, is no way his buſineſs; but rather deſtructive to it. Beſides, two thirds of them, perhaps, are bound to wrong Employments, becauſe their Inclinations were not conſulted, or humour'd, and if you let the young Man take his natural Whim, he will quickly grow out of Love with his own Calling, run away with himſelf, ſpoil two Tradeſmen, and be good for nothing at laſt. For inſtance, an Apothecary hath little occaſion of the Mathematicks, or an Upholſterer of a Diſpenſatory: but every one ſhould attend his own Employment, and as I ſaid before, whatever doth not plain-

ly

ly conduce to the making of him a good Man, and a Maſter of the Trade he is of, is of little or no uſe to him, may too probably do him injury, but cannot in reaſon be ſuppos'd to do him any ſolid good; and therefore, though I willingly allow him the free uſe of all practical Books that may make him a good Chriſtian; yet in my humble Opinion, he ſhould divert himſelf in reading only with Hiſtory; becauſe that (if well choſen) only, or chiefly helps him to underſtand the World in which he is to live.

Under this head I muſt deſire my young Man to be very carefull, and prudent in the Choice of his Companions, for theſe are a ſort of living Books, and you generally learn faſter by them, than by thoſe that are printed. Theſe make deeper Impreſſion, ſcarcely ever wear out, and are ſuch, as upon the Choice of which, in a great meaſure, depend your future Good, or ill Succeſs in the World.

A Man's Nature, Parts, Stock and Religion are all diſcoverable by his Company, that is, the intimate, the daily, and dear Acquaintance. It is the moſt infallible Evidence in theſe, and moſt other caſes; therefore ſuch as you would be thought to be, or ſuch indeed as you would be, ſuch you ought to converſe withal. Let neither Countryman, nor Neighbour, nor School-fellow prevail with you to liſt him barely as ſuch among the Number of your Friends: but take time, try, and ſtudy to know the inſide of him, before you admit him into your Boſom, and make him your Confident. If upon tryal at any time you find him ſecretly vicious, or unfaithfull, reſolve to drop him, and decently turn off the Liar, the Swearer, the Rebel, and the Thief. Break off, and converſe not with ſuch; for if you once affect their Perſons, and love their Company, you will in time inſenſibly love their Vices, and become ſuch as they are, or ſhall

make

make you. Pitch is nothing to it; that is but bare filth; but ill Company defiles, and deſtroys at once.

I muſt deſire, that I may not be thought troubleſome, if I am very importunate in this matter. Few young Men are ruin'd, but it is in part occaſion'd by this. Your Parent's inſtructions, and your Maſter's care, both will be fruſtrated, and rendred inſignificant, and you will be loſt, for ever loſt, beyond the help of Man, if you contract, and keep idle Company. Remember the great care and expence, that your Parents have beſtowed in your Education. Conſider the paſſionate hopes, and fears; the dear ſighs, and wiſhes; the tender expreſſions, and pious inſtructions, which now they endear themſelves to you withal, and for ſhame, let them not be all loſt; but generouſly ſcorn to make ſuch a baſe return, and be ſo vile and deſpicable, as to periſh without pity, as well as remedy. A Thief can but rob you of your

your Money, and the Plague but kill the Body; but even one lewd Companion will rifle you of Reputation, Friends, Eſtate, Life, and Soul too; and when all is gone, cannot help; but perhaps, with all the World, will laugh at you: Therefore as you love your ſelf, and value all that is good, and lovely in this, or another World; fly, and abhor all idle, but eſpecially wicked Company.

Let two or three, that is a few, honeſt, civil, good-natur'd young Men be your acquaintance; ſome of them of the ſame Employment, and rather your Betters, than otherwiſe: Not that I would have you proud, or over-value your ſelf; but there is commonly more to be got, and learned from them, than from others who have leſs Education, Wit, Money, or Manners.

In general, confine your ſelf to thoſe that are good, and diligent: Deſpiſe not others, but love him only, that is worthy to be your friend.

After

After all, avoid the Company of the fine, gay Beau. There is not a more inſignificant Animal upon Earth, than a modern Fop, made up of Dreſs, Noiſe, Powder, and Nonſenſe; he is a ridiculous, meer thing every where; but ſuch a one in a Shop, is ſuch a Rare-ſhow, as would tempt a Man to believe that he had dreſſed himſelf for Sale, and ſtood ready made up as Women's Heads at the *Exchange.*

In ſhort, if it be poſſible, avoid all Fools, and Knaves; for there is nothing to be got by them, but ſhame, repentance, and miſery; and you had much better take it upon my word, than make an experiment of it your ſelf, perhaps to your Eternal loſs.

4. Having furniſh'd your ſelf with a few good Books, and Friends, and ſetled in your mind a true Notion of God, and the obligations you lie under to love, and ſerve him always; to that end, after due and ſerious Preparation, approach the Lord's Table.

Enter

Enter into a nearer Commerce with Heaven, and carefully renew that Covenant, which you once made to God in your Baptiſm.

The neglect of this is almoſt grown Univerſal, and very few Maſters (I doubt) take care to inſtruct, and adviſe the Apprentice in this ſo neceſſary, and material a Duty. The reaſon of this neglect, I ſhall not at preſent enquire into; but I ſhall make bold to ſay, that it is a great fault, and they ſhall one day know, that the Souls of their Servants are not the leaſt part of their Charge. However that ſome, if not all, may be better diſpos'd, and aſſiſted in the performance of it, I ſhall add a few words.

Let the young Man know, and conſider, that his buſineſs in this World is to be a Chriſtian, as well as a Man: That it is his Intereſt, as well as his Duty, and every way requiſite, not only to his future, but to his preſent Happineſs, even in this Life. Let him ſenſibly therefore conſider,

ſider, that he was born, and is by Nature ſinfull, and as ſuch is liable to God's eternal Vengeance; and altho' he hath enter'd into Covenant, and hath been waſh'd in Baptiſm from that original Pollution; yet he hath ſince actually broken that Covenant, and that by many, great, and repeated Sins, and therefore there is an urgent obligation upon him, to believe the Neceſſity, and ſeek out for the Aſſiſtance of a Saviour: And that ſince he cannot live with all his Care perfectly holy, and unblameable, that therefore 'tis neceſſary he ſhould frequently repent, and be heartily ſorry for all his Miſtakes, and Neglects. And in as much as this can only become acceptable to his offended God, in, and through the Merits, and Mediation of the Bleſſed Jeſus, who alone hath done all things well, that therefore he cloſe with, and willingly embrace the means, that he hath inſtituted, and ordained to that End: Which is, that he receive the Bleſſed Body, and

Blood

Blood of Chriſt, with Faith, Repen-
tance, Charity, and full purpoſe of
Amendment, according to the Dire-
ctions of the Church; and becauſe
notwithſtanding all this, being ever
well, and carefully perform'd; yet
the frailty of humane Nature will
unavoidably betray him ſtill to many
ſlips, and failings; that therefore he
repeat his Vows, and renew his Re-
pentance often, that he may increaſe
in Grace, as he grows in Years, and
that going from ſtrength to ſtrength
he may at laſt arrive to be a perfect
Man in Chriſt Jeſus. This, if well
practis'd would produce admirable
and unconceivably good Effects, both
to the Chuch in general, as well as
to thoſe that rightly perform it.

Some, I too well know, are againſt
all this; but they are the ſcorn, and
ſhame of this World, and will one
day, without Repentance, be the ſport
of Hell.

I write to Chriſtians, and yet even
among them, there are ſome of odd,
and

and various opinions as to this matter; but neither am I at leiſure now to trouble my ſelf with them. But I poſitively ſay, by warrant from the words of Chriſt himſelf, that this is the duty of all Chriſtians, when duly qualified, and prepar'd. To this purpoſe, I muſt adviſe my young Man to get ſome Book, or Books upon this Subject. There are many excellent helps, and directions in this Affair printed, as, Bp. *Patrick*'s *Menſa Myſtica*, the Devout Communicant, Weeks Preparation for the Sacrament, *&c.*

Having well digeſted ſuch advice, gotten full information, and ſeriouſly gone through the Courſe of Devotion therein ſet down; let me intreat and prevail with you, to enter in, and keep your ſelves in the hallowed State of Repentance. You will find it of vaſt Uſe, and eternal Advantage to you if well done, which I beg of you always to be carefull in. After receiving, be extreamly cautious of a relapſe, awfully remember the ineffa-

ble

ble Blood, and Love, that have been beſtowed upon you. Keep in mind the promiſes, and reſolutions, that you have made; and let nothing, if poſſible, hinder your conſtant performance of them. Often, and ſeriouſly conſider the ſacred Obligation you lie under, and let Jeſus, the Hope of Glory, be form'd in your Heart, that you may never be a mean ſlave to the World, or your Luſts; but live to God, and be his faithfull Servant, who not only made; but by a greater Mercy hath redeemed you from Sin, and bought you with his own Blood.

To this end, obſerve, and guard the frail and weakeſt Part of your Conſtitution. Beware eſpecially of thoſe Sins, that do moſt eaſily beſet you, ſuch as either Nature, or Cuſtom hath rendred more lovely, and habitual to you. Avoid the occaſions of them, and ſhun the ſly inducements to the beloved Vice: And if you can but ſubdue thoſe more prevailing, and familiar Enemies; it is fairly to be hop'd,

hop'd, that the Conqueſt of the leſs charming will be eaſie. Every victory will make way for another, render you ſtronger, and the Enemy weaker, and if you can have but the Courage, and reſolution to advance, you ſhall find all Temptations give ground, and in time vaniſh; for the Devil though formidable in ambuſh, yet in open Battle is a great Coward: *Reſiſt him and he will flee from thee.* This I dare averr, he that pays a conſtant and religious Attendance upon the Ordinances of God, and frequently, and worthily partakes of the Lord's Supper, he ſhall not be abandon'd to the imperious Tyranny of his own wild Affections and Paſſions, neither ſhall he fall into, or not long remain in any great Sin; but as he will walk with caution, ſo he ſhall meet with a Bleſſing, and Aſſiſtance from above, which will carry him through all Temptations, ſupport him in all Dangers, inſtruct him in all Goodneſs, and every way prepare, and qualifie him

for

for a better, and more happy Life in Heaven.

As God requires a right Faith, and a regular Worſhip, ſo he expects alſo a ſteady, and full obedience to all his Laws. This in part was intimated, and ſpoken of under the laſt head of amendment; what I ſhall add is only a word or two, of the extent and neceſſity of it.

1. As to the extent of it: The Laws of Nature are undoubtedly the ſame that are written, and the Laws of man requiring our obedience no farther than as they are agreeable to or at leaſt not contrary to the Law of God; and being to ſay ſomething to of them, ſo far as concerns you at preſent in another place, I ſhall therefore now only mention Obedience to God's written Law. This you are,

1. To believe God to be the ſole Authour of. His Authority, Juſtice, Power, Veracity, and Goodneſs are juſt and admirable Motives to Obedience. The reaſonableneſs of Scripture-be-

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lief is so apparent, that none but an Infidel can deny it. At present I have nothing to do with such, they shall one day feel what they will not now believe; and will most sensibly find at last, that all the humane invention was in themselves. But not to trouble you, or my self about such; let this sink down deep in your Hearts, that it is God's Law that is deliver'd to us in that Book, which is therefore call'd the Bible. He writ it, he sees the Breaches of it, and he will judge us by it, and accordingly reward or punish, as we have well or ill behaved our selves.

2. From hence it follows that all the parts of it are equally binding, even to all. We are not to pick and chuse what is most suitable, or pleasing to our own fancy, and humour; but to pay an equal deference, and impartial Obedience to all the Commands of God; and as they are of equal Authority, so they equally bind all to observance. Whatever privileges

leges or exemptions humane Laws may afford to ſome, it matters not, all are equally oblig'd, from the Prince to the Beggar, to a poſitive, conſtant Obedience to this Sacred Law of God. There is, there can be no impunity granted to the greateſt Mortal; but even *Solomon*, after all his wanton abuſe of liberty, was forc'd to retract his errours, to ſet a mark of ſhame, vanity, and vexation upon them, and to give a caution to the wandring Sinner, not to be miſlead by his example; but to *fear God and keep his Commandments*; for that in the Concluſion of the matter, he tells him, *is the whole Duty of Man*; that is of all Men.

3. From both theſe may, and ought to be inferr'd the neceſſity of our Obedience: for if this be the Law of the Almighty God, given and publiſh'd to all Men of equal Authority, and equally binding all, then upon the Penalty of that Law, all muſt be obedient to it. The Penalty is the Curſe of God here, and Eternal Damnation

nation in the World to come, which is enough, one would think, to evince the neceſſity of our Obedience. There are nobler Motives I confeſs; but where the hope of reward, or the more generous love of the Law-giver cannot prevail, this may ſerve, at leaſt, to begin, and awake a drowſie, ſenſual Offender to ſome ſenſe of the neceſſity of his Obedience. The Libertine may perhaps diſlike, and reproach this plain dealing; but I cannot help it. This I apprehend is truth, and the more likely to be ſo, for his diſlike of it; and as ſuch, I muſt ſay it again; That what God requires of all mankind, to be done at all times, as eſſential to the preſent Being, and future reward of a good Man, is neceſſary; and ſuch in all reſpects is our ready Obedience to all the Laws of God.

If it ſhould here be objected, and ask'd who then can be ſav'd? Becauſe in many things we offend all, and no Man liveth, and ſinneth not, I an-

ſwer, Hereby the neceſſity of a Saviour is evident; by Faith in whom the penitent Offender may be reconciled to God. The Merits, and Obedience of Chriſt ſupply the defects, and atone for the infirmities of the repenting Believer, ſatisfie the Divine vengeance for him, and render him acceptable to God. The infallible truth, and unavoidable neceſſity of ſuch a Mediatour between God and Man, appears moſt rational, and convincing, no doubt, to all ſerious, and thinking Men; nay, even to thoſe, that in words oppoſe, and gain-ſay it.

They ſeem willing (I muſt with ſorrow confeſs) to make themſelves, and others believe otherwiſe; becauſe they can reaſonably hope for no part in, or benefit by him, whom they deny, and diſobey: But yet all that theſe Sons of pleaſure wiſh, and contend for at bottom, is not the flat denial of him: But only, that leſs ſeverity might ſerve their turn. To make ſome ſhort decent ſettlement of

mind.

mind, and ſay a few Prayers at laſt, is what perhaps they can readily agree to: But to be always upon duty, and to live a whole life by rule, this is hard, and ſharp; this is what they boggle, and ſtart at. If they may indulge their genius, and gratifie all their wild luſts, and paſſions, as long, and as far, as the Body will carry them; and then if God would accept of the dotage of their years, and the interceſſion of a Friend at laſt, then ſuch a Religion, and ſuch a Saviour would be very acceptable to them; but to be chain'd down to ſuch juſt, holy, and ſevere rules for life, this is the Lion in the way; this is that which frights them into Popery, and Deiſm, to find out, as they imagine, ſome broader way to Heaven; but alaſs, they will find theſe ſmooth Roads lead to another place; for God requires the ſervice of our whole lives, and we muſt always live well, if we would rationally hope to die ſo at laſt.

I never read of an aged Sacrifice, or that God accepted the refuſe of any thing; and although God's Mercy is infinite, yet he hath not been pleaſed to offer us in his revealed Will, any ſuch eaſie Terms of Salvation, as they expect: But when the Lawyer in the Goſpel, ask'd our Saviour *What he ſhould do to be ſav'd*, he anſwer'd him by another queſtion, *What is written in the Law? How readeſt thou?* And when he had repeated the Summ of the Commandments, he then told him plainly, *This do, and thou ſhalt live.* So that without a conſtant Obedience to all the Law of God, or ſatisfaction made for the Breaches of it, as before was ſaid, there can be, by the Terms of the Goſpel, no Salvation, and therefore I once more conclude it neceſſary.

CHAP.

CHAP. II.

Justice and Fidelity.

AFter your duty to God, the next that lays claim to your faithfull ſervice, is your Maſter: Your duty to God chiefly conſiſts in Faith, Worſhip, and Obedience; that to your Maſter, in Fidelity, Obedience, and Diligence: Firſt, as you are oblig'd to be juſt to all Men, ſo eſpecially faithfull to your Maſter; to defraud him is double Injuſtice, it is a violation of common Honeſty, and a Breach of a particular Truſt, and ſolemn Engagement.

In all the World there is nothing ſo valuable as Truth; no ſingle vertue may be compared with it: It is ſo great, and God-like, that *David*, (though otherwiſe a Man of great infirmities) for his ſingle integrity alone, is ſaid to be a Man after God's own heart.

The honeſt man, in whatever ſtation, either commands, or ſteals reſpect from all; even Atheiſts, and Hypocrites love, or at leaſt, ſpeak well of him, and think to recommend themſelves to the World by applauding him, whom all unanimouſly do, and muſt approve of: And if unhappily ſome, are ſo ill-natur'd, as to grieve at his reputation; yet even that envy is a ſort of praiſe, and a fair argument, that he is not of the number of thoſe, whom all men ſpeak well of, for any falſe, or baſe compliance.

Look abroad into all the World, and ſee, if the Knave, and the Lyar, are not the ſcorn, and refuſe of mankind, curſed, hated, and deſpiſed by God, and man: What they propoſe to themſelves, by ſuch indirect ways, is gain; yet it ſeldom thrives; or if it does for a few years, yet it never wears well; but dwindles, and melts away, ſometimes indiſcernibly, and ſometimes the Son goes to the ſame place faſter for ſpending it than the Father

Father went before for getting of it.

A Knave in truth is a common enemy, a publick nuiſance; and had not God reſerved rewards, and puniſhments for another World, he could not deſerve, nay ought not to be ſuffered to live in this.

Our modern Politicks (I doubt) are not conſiſtent with Chriſtianity; the ſharping ways of buying, and ſelling, and the art of converſation, are all dangerous miſtakes. God made us of one common nature, and hath made it reaſonable for us, as well as our duty, to ſpeak as we think, and to do as we ſay, and in all actions, to do to all others, as we would that they ſhould do unto us; and let the Tradeſman be as nice a Caſuiſt as he can, yet whatever anſwers not that eternal Rule of Juſtice, is a Breach of all Laws natural, humane, and divine, and will certainly bring him to poverty, ſhame, and miſery at laſt.

Dare to be honeſt, and the World ſhall love you: Scorn to lye, though for advantage, and you have footing in Heaven, and may kick the Globe round.

1. Be juſt to all mankind, and keep your word inviolably, if within your power, even in the ſmalleſt matters, though it be to your hindrance.

Let nothing prevail with you, now, or hereafter, for your Maſter's intereſt, or your own, to ſay, or do any thing, that is evil, or unlawfull in it ſelf, or in its conſequence, if you know it: And in as much, as almoſt all men are apt, becauſe willing, to be miſtaken, and flatter themſelves for gain into guilt; therefore have continual recourſe to that comprehenſive, and immutable Rule of Juſtice, *Whatſoever ye would, that men ſhould do unto you, even that do unto them:* And aſſure your ſelf, that whatever is not according to that rule, is not juſt; but muſt (as I have ſaid) come to repentance, or ſomething worſe at laſt.

2. Be

2. Be exactly faithfull to your Maſter in all, even in matters of the leaſt concern. Satan deals craftily with all, but treats the young tender ſinner with a peculiar Art: He begins with trifles, offers, as it were, but an Apple, and even of that ſhews the faireſt ſide, to induce the wanton Youth to taſte; but when he hath once eaten the forbidden Fruit, and perceives no harm in it, then he proceeds to greater, and greater Follies, till the unhappy wretch becomes bold, and hardned in ſin. Watch therefore, and cruſh the firſt, and leaſt approaches of this ever watchfull enemy: Let not your hand take, nor, if poſſible, your Soul deſire, any thing, that is not properly your own: Let not your Tongue ſpeak, nor your Pen write a falſhood; but liſten to the ſecret reproach of Conſcience, and be obedient to God within you.

The Plague is not ſo infectious, or dangerous, as one ſmall proſperous Theft, and as you hope ever to be

faithfully ſerv'd your ſelf, and thrive in this World, or be happy in the next, ſerve your Maſter on earth, as you muſt do God who is in Heaven, with an integrity, that is uncorrupted, and praiſe-worthy.

3. As you are not to imbeazel, and ſteal, ſo not to waſte your Maſter's goods, or any way hinder his juſt intereſt; neither are you to ſuffer others to do it, ſo far as it lies in your power to prevent it.

I would not be thought to mean, that you muſt run with every ſilly, idle ſtory to the Maſter; but if you plainly ſee any thing amiſs, tell him that did it, and endeavour to prevent it, by all the diſcreet, and proper ways you can; and after all, if you cannot by any means prevail, then the Maſter ought to know it; for your Concealment will amount, not only to an encouragement; but it will render you an acceſſary in man's Law, and I doubt a principal in God's.

Eſpe-

Eſpecially, take care that you make the moſt of every thing your ſelf, that honeſtly you can, and ſuffer nothing, if poſſible, to be waſted, and turn to no account.

By many an unwilling Servant this is eſteemed no fault; but you muſt conſider, that this will not anſwer the ſtanding Rule before mention'd; and beſides, it is a plain Breach of Truſt, and a negative piece of diſhoneſty. Your Maſter hath a right to the ſervice of your Eyes, and Heart, and Brains, as well as that of your Hands.

You have bound your whole ſelf Apprentice to him, to do whatever he has to do for you, and as you would do for your ſelf; therefore you are to the utmoſt ſtretch of your endeavour, to do him all the ſervice you can, that is conſiſtent with your duty to God, and your ſelf.

4. That all this may be well done, beware of, and avoid the odious, (though fruitfull) ſin of lying. I have ſaid before, that the Devil at

firſt plays us at ſmall games, and draws us into the ſnare of ſin by inſenſible degrees: Now this is uſually his firſt bait, which though eſteemed by ſome, as trifling, and inconſiderable; yet is it the original, and foundation of all Injuſtice; and beſides, a violent, and prevailing inducement to all Vice; for any ſin will lie eaſie, and cloſe under the Covert of a Lye, and he that makes no conſcience of what he ſaith, may fairly be ſuppos'd, not to take much care of what he doth.

He that will lye, will not only ſteal; but will do any thing in time, that the Father of Lyes ſhall put him upon, and 'tis a very eaſie obſervation, That there are very few that are *only* Lyars.

To lye for advantage, and in the way of ones Calling is (I doubt) too often winkt at; and cuſtom, and profit together, do unhappily perſwade too many, that it is no fault in Trade, but neceſſary, as the World goes;

goes; yet this is a horrible miſtake, contrary to the Laws of God, and Nature, and Nations, deſtructive to humane Society, odious in this World, and damnable in the next. Nay, even quibbling, equivocation, and ſpeaking half truth is as bad, or worſe indeed, unleſs Hypocriſie added to a Lye will mend it.

Truth is the Coin of the King of Kings, made of eternal Gold, ſent down from Heaven to paſs currant from man to man, thcrough all the humane Race; till the end of all things here below, and then to be melted down into Crowns, and Scepters for them that have us'd it inviolably, and ſuitable to its native purity. Now to clip this heavenly Coin is equally Treaſon againſt God, as to counterfeit, or deface it. In ſhort, whatever is ſpoken with a deſign to deceive is a Lye, let the words be what they will, and who-ever cheats another ſwerves from truth.

Laſtly,

Laſtly, avoid cuſtomary lying in common diſcourſe, or in the ordinary relations of things, and out of Trade. You cannot imagine the evil conſequences of a habit of lying; it will in time harden you, and irreſiſtibly creep into buſineſs, and mix it ſelf inſenſibly with your daily employment. Whatever you do, ſpeak the truth, and the whole truth: Let not hope, or gain, or fear, or ſhame, or friend, or foe, ever prevail with you to tell a lye.

A Fault that needs it moſt grows two thereby.

No wiſe, or good man will be angry with him that confeſſeth his fault, and ſpeaketh the truth. In a word;

God is truth, the eternal veracity, and if you value his bleſſing, ye muſt be *followers of him, as dear children.*

CHAP.

CHAP. III.

OBEDIENCE.

I Am next to inform you in the neceſſary, but (I doubt) unwelcome duty of Obedience. To ſubmit your Neck to the yoke of ſervitude is perhaps uneaſie, and troubleſome, eſpecially at firſt; but you are to conſider,

1. It is a duty, that God enjoins all in your ſtation.

2. It is neceſſary, and expedient for you; for otherwiſe your Maſter can never teach, nor you learn the employment, that you were deſign'd for.

3. It is what you will expect your ſelf of others in your turn; and therefore it is but reaſonable that you ſhould undergo it your ſelf.

4. It

4. It is what you have bound, and oblig'd your ſelf to by your Indentures.

Be not therefore head-ſtrong, and diſorderly; but quietly ſubmit to that, which is every way ſo much your duty, and intereſt to do.

Look not back upon your Birth, or Family, or the liberty of others, ſo as to diſcourage, and make your ſelf uneaſie under a ſhort Confinement; but look forward to what you would be, and warm your honeſt ambition, with the lively hopes, and reſolutions, if it pleaſe God, to be no mean man in your Calling. To this end look about you, and ſee how many eminent Men, and great Eſtates have been rais'd out of as mean parts, and fortunes, and callings, as your own, and generouſly ſcorn to hope, or endeavour to be leſs. Trade (however deſpis'd of old) is now grown to be a Nurſery to the Gentry, and Nobility of the Nation, who unhappily by negligence, or luxury, or the fa-

tality

tality of humane Affairs ſpend their ancient Eſtates, dwindle into poverty, contempt, and nothing, and by that make room for induſtry, and diſcretion to ſupply their places. I could name many great, and ſome honourable Families that owe their original to Trade, and many more that have been ſupported by it, and upheld from falling by a younger Son, whoſe Neck at firſt, perhaps was as much gaul'd as yours. If you muſt look upon Friends, be aſſur'd, and reſt ſatisfied, that yours well knew what they did, when they plac'd you where you are; that they have adventur'd you upon that bottom with deliberate choice, and great Charge, and therefore do expect that you comply with it, and every way anſwer their hope, and deſign: reſolve therefore to buckle cloſe to your duty, and to be an obedient Servant, if ever you would be a happy Maſter.

I ſhall

I ſhall here take leave to make a ſhort digreſſion (which I conceive may be of uſe to others that ſhall read this Book, and to thoſe young Men too to whom I write this, and at preſent perhaps not altogether beſide our purpoſe) which is concerning the manner of Education.

This in general, and eſpecially as to the latter part of it is excellently well done already; ſo that I ſhall not pretend to mend their hand. All that I deſign to ſpeak to, is about the firſt ſeaſoning of Children, that is as ſoon as they arrive to a fit degree of Knowledge, that they be ſet in a right, and proper Bent, as you would have them grow.

I have ſeen, and obſerv'd the management of ſome Families, almoſt of all ſorts, and degrees, and altho' ſome few underſtand better things, and ſhew an early skill, and care; yet generally, from the greateſt to the leaſt, Children are moſtly left to their own Wills too long.

The

The Father muſt not have his Son baulked, nor diſpirited, eſpecially the Eldeſt, and the Mother ſhall have the honour to ſpoil all the reſt, eſpecially the eldeſt Daughter, and the youngeſt Son; or if they have but one Child in all, it is ruin'd by both, without a Miracle. The great are uſually above early Diſcipline, and the poorer ſort want knowledge, and diſcretion to manage them wiſely; ſo that moſtly, they are let alone, by almoſt all too long, till they are grown ſtiff, and ſtubborn, and then, (if ever) they begin to reſtrain, and correct, when the proper ſeaſon for it is paſt, and reward begins to become uſefull; for then if the Child be not very towardly, and the Parent very prudent in the application of the Rod, either the Child will be hardned, if not broken, or jaded, if he is. After all, if this way cannot prevail, away he muſt to School, and they wiſely expect that from a Maſter, which is next to impoſſible. He may,

may, if he is a very prudent Ma
a little poliſh his rough Nature; b
he ſhall never make him, what othe
wiſe he might have been, if he h
been ſet right when he was ſoft, a
tender, and capable almoſt of a
Form.

*As arrows in the hand of the ſtro
man; even ſo are the young childre*
He can uſe them how he will, ſho
them either right, or wrong, far, o
near; in ſhort when he is ſtron
and they young, he can do what h
will with them; but to expect it a
terwards, is non-ſence, not to ſa
worſe: The alteration of a habit, i
as to be born again. It is beyon
humane ſtrength, and skill, and mu
be the Work of God alone; there
fore (I conceive) that Childre
ought not to be ſuffer'd to have the
Wills too long; but to be taken o
betimes, and brought to an obedien
ductile Temper, as ſoon as is poſſibl
before original Evil becomes habi
tual, or their deprav'd Will hath at
tain'

tain'd, and tasted too much of the sweet Dominion: And this may generally be done so early, as I say, with the greatest ease imaginable, both to the Parent, and the Child; for a look, or a word, at first will do more than a thousand Blows afterwards, and the Child in the mean time not in the least griev'd, or discourag'd; but pleas'd with its easie, insensible Chain, will naturally as it were walk into its pace, and become kindly of a teachable, and obedient disposition. Whereas if he is suffer'd wildly to reign over himself, and do whatever he hath a mind to, but a few years, he will not only, not submit to the Authority of his Parents; but he will try to command, or very unwillingly, and imperfectly obey: Nay, it is well if he stops there, the Fondling usually proves an open Rebel, and both a just, and lasting punishment of the Parents too great indulgence. The Rod which they neglected to give him, becomes their own;

own; and all the comfort, whi
they can rationally expect, is to
more miſerable by his death, or th
own; for in this caſe the only rem
dy (ſuch as it is) is the Grave.

This is certain: Education, or D
cipline is next to the Grace of G
but then, as *Solomon* ſays, *It muſt*
gin betimes; the neglect of which
the true occaſion of ſo many, di
derly, ſelf-will'd, obſtinate, and
bellious People in the World.

In vain, almoſt in vain are all
ter endeavours, without a more
ordinary happineſs of temper, or g
ſtrength of reaſon, or the force of
ligion, and the Grace of God.

If this timely care were ta
Maſters, Miniſters, and Magiſtr
would find abundantly more eaſe,
ſatisfaction in their endeavours,
the diſcharge of their duty, the
rents would receive more com
the World more benefit, and God
glory of all of it.

But to return to my young man; let him (however he hath before been manag'd) improve all the arts, and dearneſſes of his Education, ſo, as to make a decent, and proper return of them, to God and his Friends; and in the ſtation he now is, let him (for the reaſons before given) reſolve to be ſerviceable, and obedient; and that he may not be to ſeek what, and how far he is to obey, I adviſe,

1. That he be obedient to his Maſter in all things poſſible, and lawfull. Whatever is not ſuch, is not in his power, properly ſpeaking, and ſo concerns him not: only he ought not to fancy illegality, or pretend inability, but where, and when, they are real, and certain. In all indifferent matters, the Maſter's command is ſufficient to determine his obſervance; for although the thing commanded be indifferent, that is neither good, nor evil in it ſelf; yet the Maſter's command, being lawfull, that is law-

lawfully authoritative; therefore his Obedience is not a matter indifferent, but becomes a neceſſary duty, and it would, by the by, be a better World than it is, if all others in the like caſes, would as punctually, without ſcruple, obey their Superiours, as they ſeverely exact, and expect it of their Servants. The Authority of the Magiſtrates, and the Maſter, the indifferency of the things requir'd in their own Nature, and the duty of the Subject, and the Servant, being all much about the ſame.

In ſhort, the Maſter's commands are ſuppos'd, chiefly to concern matters relating to the Trade, or the Family; theſe, as they are commonly his intereſt, ſo they are always his duty to obſerve.

It is to be hop'd, that the Maſter will not impoſe any ſervile, baſe Employment on the Apprentice, as moſt certainly he ought not; but if he ſhould be ſo imprudent, as to exact ſuch; yet if the thing be lawfull in

in it ſelf, and poſſible to be done, I conceive the Apprentice is no proper judge of the expediency; but had better ſubmit, and obey, and will in the end find more benefit, favour, and credit by compliance, than by an ill-natur'd, and ſturdy refuſal; for very often it happens, that it wins greatly upon the Maſter to be humour'd in a paſſion, and in ſecond, and cool thoughts, it will reproach his peeviſhneſs, and engage, and endear him to the good-nature, he abus'd, and impos'd upon. There is almoſt no nature ſo ſowre, and inflexible, but a ſoft, and decent return will either charm, or ſhame it into kindneſs: And being fairly conſider'd, it will be found, that Obedience, as well as other vertues, carries its own reward with it, and is, or will be always the intereſt, and happineſs, as well as the conſtant duty of a Servant.

2. The partner (if the Maſter hath one) is equally to be obſerv'd, at leaſt in all things relating to the Shop, and

Trade: And if the Maſter is a married Man, his Wife is your Miſtreſs; ſhe is a partner in his intereſt, and a ſharer of his fortune, nay, and a part of himſelf; ſo that without denial, or ſcruple, you are to be obedient to her Commands alſo, (if not contrary to your Maſter's) under the ſame limitation, as before mention'd.

Let no motive prevail with you to make any unhandſome, baſe compliance with any thing, that is unlawfull in it ſelf.

Remember that you are a Chriſtian, and ſcorn to do any thing, that is beneath, or misbecoming that your beſt Calling.

If unhappily you are enjoin'd, or but perſwaded to any ſuch thing, make ſome modeſt, and decent Excuſe, and obſerve manners even in your Diſobedience.

You may chance to convert, or ſhame the Commander, or at leaſt rid your ſelf of the odious importunity. When all is done, if nothing will prevail,

vail, resolve to be innocent, and suffer the worst Consequences of your just denial.

However reproach'd, there is such a thing as passive Obedience; for he that bears an unjust Punishment with a generous Patience, and Submission, owns the Authority, though he dislikes the Command: 'Tis noble, and great to suffer wrongfully with a resign'd humility, and is ever bless'd with compassion, and reward, either here, or in a better World.

I easily foresee that this by some will be esteemed harsh Advice; but without reason; for you must consider, your Master is but a Man, and therefore liable to passion, and many wandring mistakes, and you must consider, that you are the same, and ever will be so, and as you in your turn, will expect that others should comply, and bear with your infirmities; so it is but just, and reasonable, that you should give allowance to your Master.

Beſides, conſider you are coming into a wicked World, where in all probability, you will meet with many croſſes, great diſappointments, and much ill uſage: Now bend your neck to the yoke betimes, it will gaul the leſs, and ſit the eaſier ever after.

Aſſure your ſelf, the Doctrine of the croſs is fooliſhneſs, only to them that periſh, and though this is but a ſmall chip of it, yet it will ſomewhat lighten the burthen. There is more ſatisfaction in ſuffering innocently, than ſome untam'd People do imagine, and if you can but learn, and practiſe this hard leſſon while young, you will certainly find, that it will rid you of abundance of unneceſſary trouble, and render your life eaſie, and tolerable under great misfortunes, if they ſhould happen, and ſet you above the reach, and malice of fate, or enemies. Your proper buſineſs where you are, is to learn your Trade; let nothing diſappoint, and put you by that: Let nothing in the World,

World, however nauſeous, or bitter, perſwade you to a diſguſt of your employ, to loſe your time, and money, and at the ſame time be good for nothing your ſelf.

An *Eaſt-India* Merchant returns not home, if he meets with a Storm, his buſineſs is to fetch Gold, and not to mind the Weather. Yours is the ſame, only you run not the ſame, or like hazards; but only a few, little trifling uneaſineſſes, which when you come to be a Man you will deſpiſe, or look back upon with pleaſure, and think your ſelf the happier, that you have undergone them with prudence, and ſafety.

CHAP. IV.

DILIGENCE.

AS you muſt be faithfull, and obedient, ſo it is requir'd alſo, that you be diligent, and induſtrious in your Calling; for idleneſs is in your circumſtance a mix'd vice, made up of diſhoneſty, and diſobedience, and becomes a breach, both of that duty you owe to your Maſter, and your ſelf.

It is no eaſie matter to tell what doing nothing is: But upon due conſideration it will be found to amount to be the cauſe of innumerable miſcarriages, and as many irreparable misfortunes.

Idleneſs is the fruitfull Parent of all vice. In all other miſdemeanours a man hath ſome excuſe, ſome plea, or other to make, or if all fail the ſubtilty of the Serpent would, as at firſt,

firſt, be offer'd to leſſen the guilt of it; but the idle Perſon may be ſaid more properly to tempt the Devil, to offer himſelf, and ſtand ready for the next temptation that comes to hand.

Having nothing to do, and being unguarded, he is like the next Oars, he that comes firſt, hath a ſort of right to him; and he readily becomes a ſlave to the next approaching temptation, that hires him with intereſt, or pleaſure. The Devil, that old Vagabond, *Who walks about to and fro in the Earth, ſeeking whom he may devour*, chops him in a ſurprize; and he becomes ſo eaſie a Prey, that it is a harder matter almoſt for the Tempter to get rid of him, than to take him.

In ſhort, it was one of the Sins of *Sodom*, that firſt inflam'd their luſt, and then the wrath of God, and that to ſuch a full vengeance, as to be like the laſt conflagration, when ſulphurous Clouds diſcharg'd hot Thunderbolts, and wing'd Lightning, and dreadfull Earthquakes open'd a paſſage for ſub-

terranean Fire to join with it, to burn up ſuch combuſtible Wretches, and fright the lazy World into induſtry.

The interval of lazineſs is the time that is always thus miſpent, and ſometimes worſe than loſt; now how that vacant time is to be employed, I have ſaid before; but if you will be more than at leiſure, and give your body reſt: yet let your thoughts be active, and ſince you have liberty of thought, think wiſely; conſider idleneſs is directly oppoſite to your preſent, and future intereſt. Conſider the uſeleſneſs, danger, and unavoidable ill Conſequences of it; that it is contrary to the deſign of your Friends, and the end of your being an Apprentice. It was to prevent idleneſs, and the ſhamefull effects of it, that they placed you where you are, and if you would be what they intended, and what you have reaſon only to hope for, be aſſur'd it cannot be brought to paſs by doing nothing; but only by a carefull Diligence, and indefatigable induſtry.

Look

Look into the Streets, and ſee how the Inhabitants of that great Hive, the City, ſwarm, juſtle, and fly about in purſuance of gain. Look into all the World, and ſee, if you can, where-ever an Eſtate, or Honour were obtained without Study, Care, Pains, and great Application. You muſt not expect them to drop from the Clouds, and come rolling into the Shop to you; but you muſt dig for Gold, if you will find it; for *Man is born to labour*, which although it was at firſt the Curſe for ſin; yet is it now uſually attended with the Bleſſing of God.

1. Firſt therefore; be diligent in your Maſter's buſineſs, contriving all lawfull ways to advance his intereſt, and ſparing no pains in his Service.

This ſeems to beſpeak both Care, and Labour, the one of the Body, the other of the Mind, and without both it is impoſſible to be a good Servant, or a wiſe Maſter.

This you may certainly depend upon, that if you are not ſedulous, and diligent in your Maſter's buſineſs, you never will be ſo in your own: But having once got a cuſtom, and habit of negligence, it will grow upon you, run through all your life, and render you uſeleſs, if not injurious to your ſelf, and others.

When you are ſent on an Errand go, and return quickly; great matters ſometimes depend upon it, and a minute too late may never be recover'd for ought you know: However it ſhews your care, and diligence obliges your Maſter, gains friends, and prevents often ſome odd, and ill intercourſe by the way. There is not more promiſing, and rewardable thing among all the ſorts of diligence.

2. Endeavour to get, and keep a right notion of time, and learn the true value of an opportunity.

It is ſaid by ſome that there is allotted to every man a lucky time, or occaſion to make himſelf conſiderable

in the World; watch that slippery *Once*, and that you may not miss it, be *always* ready; for it is more than a thousand to one, that the idle Drone never hits it. If this be a fable, the moral of it is a great truth; and as you may learn discretion, and reap benefit, by the fickle uncertainty of your State, so you may farther improve your self by considering the shortness of humane Life, not to discourage, but enliven your Endeavours.

It is a late observation upon the *French*, "That they seem of all mankind to be most apprehensive of the "shortness of life; for if you bid them "go, they run; if run, they fly, being so full of action, that they "chuse rather to do mischief, than "do nothing.

Remember that fortune is said to have Wings, let her not be too swift for you; but meet, and seize her coming on; for opportunity is bald behind, and when she is once past, she is generally forever gone. Con-

Conſider you have but a few Years to learn your Trade in, and it is abſolutely neceſſary that you be a perfect Maſter of it, before you venture into the World upon your own bottom. Beſides your Maſter may die, or be negligent, and therefore an early inſight into buſineſs, and a ſpeedy care is requir'd of you.

After all, be not contented with the ordinary, and common buſineſs of your Calling; but dive, and ſearch into the knack, and myſteries of it. If any part of it be more uſefull, or more difficult, bend, and apply your ſelf with a more than ordinary addreſs of thought, and ſtretch of Endeavour to acquire it: Let nothing that is ſet for you to know, or do, be ſlighted; but learn every thing that your Maſter can teach you, or that you can learn by a fair enquiry into the management of others; for I would not have you over-pleas'd with any man's method, nor reſt contented with cuſtom, and baſe precedent;

but

but obſerve and ſearch, and everlaſtingly enquire into the beſt way of doing every thing, and endeavour (if poſſible) to outdoe thoſe that go before you. He that follows the beſt Advice and Examples doth well; but yet he that ſtands upon another man's Shoulders ought to ſee farther than him, and if he looks ſharp it is odds but he will.

By what I have ſaid, I do not mean, that I would have you learn, and practiſe the tricking knaviſh part of any Employ; (or if that may be learn'd, it muſt only be for ſafety to prevent it in others, not in the leaſt to uſe it your ſelf;) but that you be as ſharp as Juſtice allows, and that by all poſſible means you endeavour to be familiar, and well acquainted with all the moſt conſiderable, and as it were vital and eſſential parts, (which I therefore call) the Privacies and Myſteries of a Trade; the art of making, managing, buying, and ſelling, the nicking of Time, the humouring of Dealers, with

with other Matters that I do not underſtand, are not attained by every one, nor indeed but by a few to any eminence; now what I move for is, that they ſhould be, and muſt, or elſe you can never arrive to any thing but a bare Livelyhood, and perhaps ſcarcely that neither. Scorn to be little and mean, and you may do great things; for the true reaſon why there are ſo many trifling, inſignificant people in the World, is, becauſe they do not ſtir up their little Natural Pride, which all have to be ſomebody. They want Fire to attempt great Matters, or what they have they quench, or ſtifle in Flegm and Sloth. Fortune favours (ſhall I ſay) or rather obeys the Daring and the Brave, and there are very few, but may arrive to a greater degree of Perfection in their Calling, if they did ſtrive, and do their utmoſt and beſt always. The force of Imagination, the ſtrength of Courage, and the efforts of an invincible Reſolution will

will carry a man a vaſt way, and make him capable, not only to out-do others, but even himſelf. This is not deſign'd any way to encourage raſh and groundleſs Attempts; but to give leſs to ſuch as are within the bounds of Diſcretion, and the known Sphere of every ones proper Calling.

3. Be not ſlothful and lazy; do not love too much Sleep, or indulge Eaſe; it certainly and inſenſibly ſtupifies and benumbs the Body and the Spirits.

Lazineſs is a ſort of an affected Lethargy, a living Death, a ſenſeleſs kind of Being like that of *London-ſtone*; fit for nothing but Fools to ſtare, and wiſe men to laugh at, and none underſtaud.

Get up early in the Morning willingly, and after your Addreſs to God, apply your ſelf immediately to Buſineſs; and reſolve if poſſible to learn ſomething that day, that you did not know, or not ſo well know before.

before. Let no day, and if poſſible no time be ſpent in vain, or turn to no account; but whatever you do, do it with all your might; for it is not only for your Maſter, but your ſelf, and be certain, that you ſhall one day reap the fruits of your own Skill, and Induſtry now ſhown.

Read the Proverbs of *Solomon*, and bluſh to be ſent to School again, eſpecially to ſuch an inconſiderable an Animal as the Ant; remember from his Obſervation, that Sloth and Poverty are inſeparable Companions, and if you love the one, your ready way to enjoyment, is to embrace the other.

There is no Difficulty ſo great and frightful, but Time and Induſtry will conquer it. If your Apprehenſion is dull, or not ſo quick, or ſwift as ſome others, yet be not diſcouraged, nor languiſh under any Diſcontent, but bear up briskly, and do the beſt ſtill, the beſt you can; for as I ſaid, Time and Study, Uſe and an unwearied

Endeavour

Endeavour will bring it to paſs, and make you a Maſter for ever of what you pleaſe ſo to labour for: And you may take this Encouragement along with you, that as that which is eaſily learnt is ſometimes as eaſily forgot, ſo what coſt you moſt pains will ſtand longeſt by you, and what you with ſo much difficulty get will be your own for ever.

Beſides, it hath been often obſerved, that as early Fruit is ſoon rotten, ſo many times the moſt promiſing, forward Parts are blaſted, or bear very odd, ſowre Fruit; while the ſlow late growth come generally to good, laſt longeſt, are good Bearers, and fully anſwer the Deſign and Expectation of the Planter.

In a word, *He ſhall become poor, that dealeth with a ſlack hand, but the hand of the diligent ſhall be made rich.*

God hath ſaid it, and it ſhall be true.

CHAP

CHAP. V.

AFFABILITY.

WHat hath been hitherto ſaid doth relate more eſpecially to God, and your Maſter, this concerns you with all others, and all that follows belongs chiefly to yourſelf. Under this Title of Affability I comprehend all ſorts of Charity to Man, and I give it this Name at preſent, becauſe this is almoſt all of it, that you now are in a capacity, as an Apprentice, to ſhew: However that you may not think this the whole of it always, I take leave to tell you, That as now in your Minority, and years of Probation, you are to bear an undeſigning reſpect, and ſpeak civilly and kindly to all, ſo when God ſhall bleſs you with Years and Ability, you are to improve, and reduce this civil Temper to Action, and matter

of greater value, than bare words. To that end;

Conſider your ſelf as a part in common of Mankind, of the ſame Nature and End, ſubject to the ſame, or like Infirmities as others, and to the ſame Misfortunes, under the ſame Providence and Laws, and every way but a Man; who both as a weak and ſociable Creature, not only depends upon God's Mercy, and Bounty, but ſtands in need of Society, and mutual help and aſſiſtance from other Men. This ſingle Conſideration alone well improv'd will render you tender, and ſenſible, and compaſſionate; and be a conſtant and rational motive to you to be uſeful, benevolent and aſſiſting to others.

As long as you live remember that you were born, not only to be, but to do good. To love only your ſelf, is not only an infallible ſign of a baſe and narrow Soul, but is every way misbecoming a Man, and a Chriſtian, and withall deſtructive to your preſent

ſent Intereſt; for he that is only a Friend to himſelf will very often want one, and very ſeldom find him.

In the mean time, that this moſt excellent and comprehenſive Duty of Charity may grow up with you, and become a part of you, be Affable, Courteous, Civil, and good-natur'd to all Mankind.

A rough and ſowre Look, and Deportment becomes no body; no not a Souldier, unleſs upon Duty; but ſuch a Face in a Shop is frightful, and ridiculous.

I would not adviſe you to an over-acted, and ſtrained Converſation, or a ſneaking, leering, downlook'd, affected Modeſty; but to a fair, open, generous and candid Behaviour, without Hypocriſie, or Affectation, and yet without a proud reſerve, or too much Confidence. There is an obliging, winning Carriage, if you can hit it, that is extreamly taking and engaging, which you muſt endeavour to get, and keep, as one part of your

Stock,

Stock, and which will be of preſent and conſtant uſe to you all your life. It is a ſomething that is more eaſie to obſerve in others, nay, and to learn your ſelf perhaps, than to deſcribe in words, and this at all times you are to expreſs and practiſe.

1. To your Maſter and Miſtreſs, and in general, to all your Superiours. A proud look, or croſs anſwer will render you odious, or neglected; make you ridiculous, and contemptible, diſoblige your Friends, gratifie your Enemies, and create new ones. It is every way contrary, not only to your Duty, but your Intereſt, and at leaſt will make your Life very uneaſie; for no body loves a proud, ill-natur'd Man, and he ſhall never want Enemies, that thus becomes his own. A good word is as ſoon given as a bad, and *a ſoft Anſwer turneth away Wrath*: It diſarms ſometimes a peeviſh Man, that it may be waits for an opportunity to quarrel with you; therefore give no ſuch juſt occaſion, nor pro-

voke

voke any ones diſpleaſure, eſpecially his that can puniſh, or hurt you if you do.

Remember always that you are in Prudence to make, and keep your Maſter your Friend; and to endear your ſelf into his Love and Affection if you would be thought wiſe, or be happy.

2. To your fellow Apprentices, and other Servants, this will rid your Hands of abundance of trouble, and ſome hardſhip in the Family.

You cannot live happily without living in brotherly love with them, and you cannot imagine the Pleaſure and Benefit of being a Favourite in the Houſe, and eſpecially in Buſineſs. You muſt be civil to all, but as to thoſe, you are to live and converſe withall, if you conſult either your Eaſe, or your Intereſt, you muſt be courteous and obliging to them; and whatever odd return they make, you are prudently to conceal your notice of it, and to proceed in your good-

nature till that and time ſhall prevail upon them. If all fail it will ſecure your Maſter's Love, and when that is done, if your Example do not win your Enemy, either Intereſt, Shame, or Fear will awe him into Civility and render you ſtill more remarkable and belov'd. Good-nature heaps Coals of Fire on your Enemies Head; never burns you, and is the beſt, ſafeſt, and only truly ſweet Revenge in the World.

3. To Cuſtomers of all ſorts. I would have you learn all honeſt Arts, among which, the chiefeſt (I conceive) are to look, and ſpeak well. This will prevail more (I think) but I am ſure it will wear better than Lying or Quibling, falſe Lights or Words, and generally ſpeaking, moſt people go away well pleas'd, and think themſelves well us'd, if they have good words. There is a look that ſhoots flying, and it is not unuſual to ſee people paſs by the forbidding Aſpect, and chuſe a Shop with a good Face

Face in it; where they may lay out their Money with ſome hopes and pleaſure, and have Civility in to the Bargain. A fawning leer, ſhewing the Teeth, between a ſmile and a grin, is a Hypocrites Face, and bids the Buyer beware.

I do not ſuppoſe it in any Man's power to be handſome, neither do I conceive he ought to be ſollicitous about it; but only to keep a good Tongue in his Head, which I am certain lies in his power, and to look pleaſed, which is Arts Varniſh, and allowable Ornament to hide, or ſet off the plaineſt, and rougheſt piece that Nature makes.

In ſhort, an honeſt, plain, and yet courteous Behaviour is very obliging, and can never want Friends: It will mend your own Fortune, and perhaps recommend you to a better, when you ſhall ſet up for your ſelf, and make your entrance into the World of Love and Buſineſs.

4. T

To all the World; even to thoſe you do not know, or thoſe that you do know, do not deſerve it.

To take notice of a Juſtle in the Streets, or the Way any where, is fitter for a Bully, or Bravo, (who live upon Prey) than a man of Buſineſs. Why ſhould you quarrel with him that hath nothing (no not ſo much as Credit, or a Name) to loſe? In truth, Quarrels and Chriſtianity in my Opinion, are two very different things, and my man of Honour, that takes anothers, or loſes his own life for a trifle, will, I believe, find it a horrible miſtake at laſt. Beſides, after all, fighting is none of your buſineſs, but to get an Eſtate, or to live at leaſt in order to it: Not that I would have you be a Coward; but upon a juſt and good occaſion, as Reſolute as a good and wiſe man ought to be; who never concerns himſelf with needleſs trifling Diſputes.

As a man ought to have ſome Courage to dare to be Honeſt, Gene-

rous, and Brave; ſo your true man is never Peeviſh, Contentious, or Cruel.

To this I muſt add the Forgiveneſs of Enemies in this place.

This is no ſuch ſneaking Principle as ſome miſrepreſent it; but is the moſt generous and elevated inſtance of Manhood, as well as Religion. To be Furious, Implacable, and Ravenous, ſuits well enough with the Nature of a Bear or Tyger; but man is a tame, ſociable, and loving Creature, and a Chriſtian, yet of a more mild Name and meek Nature. Revenge belongs to God alone, and yet not to him neither, but as it is Juſtice, and as a juſt Puniſhment for the breach of his Laws. Man is no better than a Rebel when he uſurps the Prerogative of his Maker, and while he maliciouſly proſecutes his Enemy, he becomes one himſelf to God, and ſacrifices his Soul to Malice.

Look upon the bleſſed Jeſus, and ſee what he taught, and did, and ſuffer'd to reconcile thee to God, and to all Mankind, and let the ſame Mind be in you, if you would have a juſt Title to the Name, or the Reward of a Chriſtian.

There are many Caſes, I grant, wherein a man may, and ought to vindicate himſelf, and inſiſt upon his right; but they are all foreign to my preſent purpoſe; for I have not herein undertaken to write a Body of Divinity, or to ſtate Caſes of Conſcience; but to adviſe an Apprentice, and teach him to be a Man: When he comes thither, let him ſeek out for farther Direction; in the mean time I would not have him quarrel about Trifles, or have a too tenacious Memory of ſmall Injuries; but endeavour to acquire a gentle and ſweet Diſpoſition; to forbear, and give allowance for the Infirmities of others, to be above the notice of an Affront, to keep his Friends, and win his E-

nemies by good-nature; and if he can learn this perfectly, and practiſe it I aſſure my ſelf, that the greater, and more manly Duties and Offices of Charity will, as it were naturally grow up with him, and become his own in time.

CHAP.

CHAP. VI.

TEMPERANCE.

IN the Front of that Duty you owe to your ſelf, I have placed Temperance; becauſe it is that, without which, all the other parts of your Duty cannot, nor indeed can your ſelf well exiſt. And poſſibly one reaſon, why God gave it not a place in the Decalogue, (by name I mean, for incluſively it is there forbid) is, becauſe it is, or may be, at leaſt, the occaſional breach of all the Commands.

Drunkenneſs is an odious, loathſome Vice; of ſo odd, various and ridiculous an Aſpect, as that if attempted to be drawn by another *Angelo*, it would both divert, and fright the Beholder. For my part, I ſhall content my ſelf to ſay, (having deſign'd and promis'd Brevity) that it

is a ſin againſt God, Nature, Law, and Intereſt; deſtructive to Eſtate, Reputation, Body, and Soul all at once: But if there was no Law, nor Penalty, yet it neither profits, nor becomes any man living. It is Time and Money miſpent at beſt, and renders men ridiculous, and poor, which is a Hell upon Earth, that ſome men fear more than that which is to come.

If therefore ever you hope to have the Bleſſing of God, or the Love of Wiſe-men; if ever you would rationally expect to be truſted, or thrive, avoid this expenſive, unmanly Vice, which will infallibly leſſen your Caſh, and Credit both, make you unfit for Buſineſs, and run you inſenſibly into Neceſſity, and what that ſhall prompt you to; which, as to what it will be you cannot now eaſily foreſee, ſo perhaps then not poſſibly avoid, till Grief, or Shame, or it may be ſomething worſe, put an end to all your Misfortunes in this World.

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One half, I doubt, of thoſe young men, that are Shipwrack'd, ſplit upon this Rock, and it is ſeldom that any are then ſav'd; therefore once more, as you love your life, and welfare here, or hereafter, ſhun and avoid this odious, ſhameful, beggarly ſin of Drunkenneſs.

I would not be miſtaken; I do not mean, that you muſt live by ſome over-ſtretch'd Rules, as not to drink but when thirſty, or not between Meals; (I hate a ſqueamiſh, ſcrupulous ſtrainer at Gnats) but I mean a regular, moderate uſe of Meat and Drink at all times, and the not drinking to the loſs of Reaſon, or good Manners at any time; to evade all unneceſſary expence of Time and Money, and at no time to eat or drink to exceſs.

I know, the Tavern is a place of as much Buſineſs as the Shop, eſpecially, as to ſome Trades, and I am ſorry for it; but till a better Cuſtom ſhall alter it, I know no reaſon to be

nice, and over-righteous; and if I may deliver my Opinion without offence, I conceive that there are very few that are so, but have a hitch in their pace, and are generally, either envious or designing men.

As a man may be honest in his Shop, so he may be temperate in a Tavern, and he ought to be both, in both places; and as he may live as thriftily as he pleases with the allowance of Religion, and Charity, so for ought that I can see, he may live as merrily and pleasantly as he will, if he is Temperate and Discreet: The thing to be avoided is excess, either in Meat, Drink, Time, or Money; and he that can hit, and keep the golden Mean, seems to me to be a wise man, every way fit for Business, and both likely, and worthy to do well in this, and a better World. To this end

1. Consider betimes the beastliness, scandal, and dangerous consequences of this Vice, before you have tasted too

too much of it; for this, as all other ſin, hath ſome witchcraft in it, and it is more adviſeable, and much eaſier not to enter in at firſt, than to diſentangle, and extricate your ſelf (after entrance) out of this enchanted Labyrinth. Be no admirer of the Liberty of others; nor long after the Follies of the wild looſe World; but conſider what is fit, and proper for your ſelf only.

Nature is contented with few things, and Grace with leſs; and he that wantons with the one, or ſtretches much beyond the other, is but making work for Diſeaſes, or Repentance.

Be not greedy of Meat or Drink, nor delicate and nice in the choice or uſe of them; for the Belly and the Purſe are like two Buckets to a Well, when one is full the other is empty; and if you are craving and thirſty, nothing but Death can ſet Bounds to your Deſires.

Avoid idle Companions, and places of Temptation; and if you can but keep your ſelf ſo temperate, as not to long after more than is requiſite during the time of your Apprenticeſhip it is then to be hoped that Diſcretion or Intereſt, or the Grace of God, if ſought for, will reſtrain, and keep you a prudent, well-govern'd man all your life.

In this, as in all other caſes of like nature, avoid, and guard but the firſt approaches and aſſaults of it, and the Victory is your own.

2. It is greatly convenient, that you conſider before hand, what ſtock you are to have, when your Time is out, and you are to ſet up for your ſelf. The chief, and moſt of which (if I miſtake not) are Time, Health, Credit, and Money. Now if you once get an expenſive habit of eating and drinking, and are addicted to Company, when you are once at full liberty, and your own Maſter in a wrong ſence, you will preſently be ruin'd;

ruin'd; and not be ſo long, by half, in undoing, as you have been in making; for Time miſpent is loſt, and ſcarcely ever in this caſe to be redeem'd, or if that is, yet the Money is not, which is much about the ſame; for what is Time to a Tradeſman without it: Beſides, the Body may be inflam'd, and die by a Surfeit, or Fever, or other ways diſeaſed, and conſume away (the uſual effect of ſuch diſorders;) now this is the worſt ſort of breaking that can be, it is not bare running away, but out of the World, nay, and perhaps into a worſe too, without any hopes of return, or compoſition. Beſides, if the Body holds out, and life laſts, yet Credit will depart, for no wiſe man will truſt a Sot any farther than he can ſee him, or but for unreaſonable gain; and when Reputation is loſt, it is no eaſie matter to regain it, and next to impoſſible for a Tradeſman to live without it. Laſtly, goes his Money, and yet often before himſelf,

be

be it much or little. The greatneſs of its quantity is no ſecurity; that but inflames his Deſires, and Expence, and let it be what it will, I dare be bold to ſay, that extravagance will ſee the end and bottom of it.

Young man! if you are not ready to believe this, do but look into any Street in *London*, and if you cannot find one, or more examples of what I now ſay, then fling away this Book, and call for your Bottle; but if you were not to drink it till the miſtake is mine, you will be very temperate; for I am very well aſſur'd, that moſt of thoſe that miſcarry, do ſo, if not wholly, yet in part, by this unhappy way, and that which follows.

I grant there are many great and unavoidable loſſes to ſome, both by Sea and Land, and there our Compaſſion and Aſſiſtance, if poſſible and prudent, is due; but yet greater numbers fail by their own Pride, Luxury, and indiſcreet living above their Abilities, as I have, and do daily

daily ſee, and every one elſe may, if he will but open his Eyes.

Under this head I ſhall have ſomething to ſay of prophane curſing, and ſwearing; which though perhaps it might have been more properly mention'd before, yet not without ſome reaſon, this ſeems to me to be a fit place for it, there being very few ſober men guilty of it, and very few drunkards free. There are ſome I know otherwiſe, both ways; but generally ſpeaking, ſwearing, and drinking do, and in truth in ſome ſence, are fit to go together; for no man in his right ſenſes can eaſily be ſuppos'd to curſe Man, or blaſpheme God: Not that all that ſwear do drink up themſelves into that bold forgetfulneſs, before they dare encounter Heaven, and fire at it: But it is uſually the mad effect of drink, and idle Company at firſt.

Cuſtom, example, and applauſe are the great Triumvirat, that domineers it over wretched mankind, and miſ-

rules

rules the World; now as men at firſt learn to ſwear by keeping lewd Company, and hearing them, and afterwards grow in love with it upon the laughter, and applauſe of the ſilly, and unthinking Scum of mankind; ſo when once practis'd, there is no occaſion of Wine, or Paſſion to inflame, habit alone is ſufficient to prevail, and carry them on in ſpite of all the Laws of God, and Man to the contrary. The laws may fine, and the Parſon preach, and God threaten Death, and Hell, 'tis all one, cuſtom, mighty cuſtom prevails, and leads him captive, till ſome ſudden ſtroke of vengeance ſtops the Wretch's breath, and ſends him to blaſpheme below in his proper place.

Of all the folly, and wickedneſs, that faln man is prone to, there is not a more unpardonable ſin, than this of ſwearing: Not only as black, and impudent, but as ſenſeleſs, and unprofitable: All other miſtakes, however otherwiſe fooliſh, and irregular,

gular, have yet the ſmall Plea of ſome motive, or reward to hide, or excuſe: But this is baſe down-right ſin, without temptation; 'tis pure deviliſm, the love of wickedneſs for its own ſake; nay, it is to ſerve the Devil for nought, without ſo much as the preſent pay of any profit, or pleaſure, or the hope of any reward but Hell.

In ſhort, if you would be believ'd, or truſted by man, or bleſs'd by God, fly, and abhor this deviliſh Impiety, and all manner of Prophaneneſs. Remember that God gave you the uſe of Speech, to pray to, and praiſe him, and by ſpeaking your mind fairly, to ſerve your ſelf, and others; to inſtruct, not to reproach; to bleſs, and not to curſe, or wiſh the damnation of any man, much leſs to affront, and blaſpheme your Maker. Take not therefore his ſacred Name in vain, much leſs falſly; but ſpeak, and live to the honour of it. Let nothing prevail with you at any time to jeſt, or make ſport at any thing that relates

lates to God, and Religion. The ſins of frailty, and irreſiſtible infirmity will be enough to account for, without making any unneceſſary work for Repentance: Beware therefore of impudent, and preſumptuous ſins; for *If the righteous ſcarcely ſhall be ſav'd, where ſhall the ungodly and the prophane ſinner appear?*

CHAP.

CHAP. VII.

CHASTITY.

NExt in due order (I conceive) is Chaſtity, which is a conſiderable part of that reſpect, which you owe to your ſelf.

It is agreeable to Nature, and God's inſtitution, ſuitable to the divine Will, and Nature, and a rational qualification for Heaven.

Too many ſeem to have a very partial, and odd notion of this vertue: They ſtrictly require, and fondly love it in ſome, while they ridicule, reproach, and deſtroy it in others. The lewdeſt Spark, that is, would be very uneaſie, and aſham'd to have a Mother, Wife, Siſter, or Daughter diſhoneſt, and eſteem it a ſcandal to himſelf and Family: But as to himſelf, and moſt others, he is not ſo nice; but gives himſelf up, and betrays

betrays others to unlimited desires, and unlawfull pleasure; as if the World was made only for a few overgrown Leviathans to play in, and all the rest design'd for their Sport, or Prey: Very pretty!

We unhappily live in an Age of too great liberty, and latitude, when the bold Sons of *Nimrod* fight against Heaven, scoff at Religion, and reproach the necessary Commands, and restraints of it; nay worse, when the *Disputers of this World* would perswade mankind to be rationally wicked, and run into Infidelity again: But as I would have you avoid their Books, so especially their Company: for there is nothing to be got by them, but shame, and inevitable ruin both here, and hereafter too.

They are I confess, the sole pretenders to Wit, the only men of Sense, nay they have made, or assume to have made a perfect Monopoly of it, and there is but (if you believe them) a little of it to be had out of their

their Society for love, or money it ſelf. Now when all is done, theſe are the ſillieſt Tools, and verieſt Blockheads upon Earth; for they neither know, nor believe what they ſay themſelves: But upon *Hobbs*, and ſome other miſtaken Principles of heathen Philoſophy, half underſtood, they build up a vaſt *Chimæra* of Non-ſenſe, ſaying nothing but words, and endeavouring, either by throwing duſt in other People's Eyes to hinder their ſight, or by darkning their Arguments (if they may be ſo called) to juſtifie their wild, and lewd Practice. In ſhort, not to honour them with too much notice, though they ſpeak loud, and talk much, and dreſs fine, and ſpend high, yet do not gaze at, much leſs be enamour'd with this flutter; but wiſely mark the ſorry end of theſe Sparks; for after dreſſing in the morning, if you trace them to the *Chocolate-houſe*, from thence to the *Rainbow*, or *Ordinary*, then the *Play-houſe*, and after all to the *Tavern*, with a

naſty

naſty Wench or *two* pick'd up out o
the Street, after a little while, ſpen
in this round of folly, you ſhall find
my fine Gentleman *in limbo*, arreſted
by his *Tailour*, or *cleanſing* in a Chi-
rurgeon's *Purgatory*, or blaſpheming
in the Hell of a Gaol: Laſtly, if he
wants the courage to kill himſelf
and comes out of theſe Evils, ye
before he is full Man, you may ſe
his wretched rotting Carkeſs carrying
along the Streets, follow'd by a num-
ber of Mourners, that is Creditours
and committed with a few Prayers
and many Curſes to the Grave. You
ſhall as ſoon meet a Man with two
Heads, as an old Beau. They are
indeed the moſt ſhort-liv'd Animals
upon Earth, or to ſpeak more pro-
perly they never truly live, that is as
Men; for they are uſually debauch'd
before they arrive to years of full
ſtrength of reaſon, or body, and they
are as uſually tumbled out of the
World again with haſt, and fear;
before they grow ſerious enough to
con-

conſider what they are, or have, or ſhould have done, and ſo I leave them.

As for your part with half an Eye you may ſee, this is not the way to be Lord Mayor; and with very little more attention, you may be throughly convinc'd, that this way of living is diametrically oppoſite to the deſign and being of a Tradeſman.

Therefore I once more deſire you, not only not to admire; but to deſpiſe, and abhorr all ſuch Company, as the reproach, and ſhame of mankind, and a worſe Enemy than death, or want of money.

Let the mad noiſy World do as it will, be you aſſur'd, that as God made, ſo he requires the ſervice of your whole ſelf, and that you ſhould preſerve, as your Soul as the image of him, ſo your body clean, and pure, as becomes a Member of Chriſt, and the Temple of the bleſſed Spirit.

Let

Let Atheiſts ſcoff, and Fools mak
a mock at Sin, if they pleaſe, yet h
laughs beſt, that laughs laſt; and l
nothing prevail with you to comp
with a vicious Cuſtom, or your ow
irregular deſires, but keep your ſ
in ſobriety, temperance, and chaſtit
as one that believes, that he w
made by God, redeem'd by Je
Chriſt, and to be ſanctified by
Holy Ghoſt. To this end,

1. Be modeſt, and decent in yo
words, and actions. Stifle the f
thoughts, and motions of concu
ſcence; break off immediately, a
think upon ſomething elſe. Set yo
ſelf to work about ſome neceſſary p
of your Calling, or have recourſe
a good Book, or to Prayer. Indul
not wanton thoughts, and you m
eaſily be ſafe. Lie not long in b
after waking; direct your thoughts
and lift up your Soul to your gr
Preſerver, that you may eſcape Tem
tation, or at leaſt be deliver'd fr
Evil.

Fly the Company, Time, and Occaſions, that are moſt likely to betray you to folly, and you may with eaſe prevail over your ſelf, and be innocent. It is Vanity, and Non-ſenſe, and beneath the Dignity of a rational Creature, to ſay he cannot help it. A man can do almoſt whatever he is fully willing, and reſolv'd to do in moſt other caſes, and in this alſo as well, if he indulge not the Temptation, and join with the Enemy.

Admire not Vanity, and beware of the Adultery of the Eye. Sin made its firſt entrance there, and poor *Eve* look'd her ſelf, and all her race to death.

Stand not at the Shop-door, gazing after ſtragglers, and the face that is aſham'd to be ſeen, and yet can bluſh no more, than the Mask it wears. Be not deceiv'd; that fine gay thing is a meer ſham, and cheat in every reſpect; not only the furniture of the body, but the face it ſelf borrow'd, and

and unpaid for, made up at beſt of patch, and paint, and ſuch as neither God, nor Man ever ſaw before; but fill'd, and daub'd over, as an old, rotten Sign-poſt to draw in Cuſtomers; but eſpecially Strangers; for few love bad uſage ſo, as to come again.

It is great pity the Magiſtrate doth not take more ſevere notice of their ſtrowling, hawking Vagabonds, that debauch Youth, and are a ſharp reproach to their Sex.

As a good Woman is the loveliest Creature in the World; ſo a vicious and falſe one is the moſt odious, and loathſome, and ought not to be ſuffer'd where there is a poſſible remedy to be had. However at preſent your buſineſs is with neither of them.

Keep to your employ, and let not your Eyes walk the Streets; but be ſerious, and mind your buſineſs, and when you are not at leiſure the Devil

vil will not find an opportunity to assault you.

2. Remember that you were solemnly dedicated to God in your Baptism, and then, and therefore promis'd, and devoted your self, soul, and body to his service; and perhaps since in times of fear, sickness, danger, or devotion have renewed those engagements, and upon choice enter'd into fresh, and repeated Vows, and Resolutions of a holy, and religious Life.

Let all this have a continual influence upon you, and scorn to be so much less than your self, or worse than your word; and to him especially, who alone can, and will one day punish you severely for it. Let the life of the immaculate Jesus be your Example, and abuse not that Body, which he came from Heaven to redeem, and wash with his own Blood. Remember he will come again, to be the Judge of Mankind, and as you lie down in the Dust, to

ſhall you riſe again, to receive what you have done in the Body, whether it be good, or whether it be evil.

Be not deceiv'd; nothing impure, and unclean ſhall dwell with God: Fornicatours, and Adulterers are firſt nam'd among thoſe, that are excluded Heaven: And if you would die in peace, and riſe with joy, you muſt live in innocence, and all poſſible purity, both of Soul, and Body.

3. Remember it is your bargain, and therefore made ſo, becauſe he that minds, and runs after his own pleaſure, will ever readily forget his Maſter's buſineſs; nay, and his own too, which is, to learn his Trade. Conſider you have oblig'd your ſelf, and as it were renounc'd the thoughts of Womankind for ſuch a Term of Years, that is, till you have ſerv'd your full time, and gain'd ſuch a ſtock of experience, and diſcretion,

as

as may enable you to be your own Maſter, and fit you to get a Wife, to ſatisfie at once both your intereſt, and pleaſure.

In fine, while you are an Apprentice your chiefeſt buſineſs is to ſerve God, and your Maſter, and to learn your Trade: Think not much upon any thing elſe now; but afterwards, if it is convenient, you may ſeek out for the double help: But in this I muſt adviſe you, not to over-value either Wealth, or Beauty; but a prudent, agreeable, good-natur'd Woman, and ſuch a one will prove both to you. Be not too haſty, or forward in your Choice; for your happineſs in this, and perhaps in another World depends upon it: Yet I would have you marry before you wander in love, and when once married, be juſt, and conſtant to her, as you would wiſh her to be to you, and where you love, love ever.

He that keeps his Marriage-bed undefiled, when he comes to expire upon it, ſhall not find it full of Thorns, or Snakes; but a place of ſome eaſe amidſt all his pain, and as the Soul leaves the Body with ſome hope, ſo it will meet it again at the Reſurrection without ſhame or fear.

CHAP.

CHAP. VIII.

THRIFT.

AS you ought to take an early care of your Perſon, ſo I conceive alſo, of your Eſtate, and that even before you have it.

It is not credible almoſt, becauſe not obſerv'd, from what ſmall beginnings vaſt, and bulky miſchiefs ariſe. The ſame manner, and ſwinge of Body, that a Boy takes to, he walks to his Grave withal, and even the wanton imitation of others will make a Man lame, or deformed. Cuſtom in truth will make a man any thing, that is any kind of man. If therefore you would be, or be thought to be a prudent carefull man, accuſtom your ſelf to Thrift in your younger Years, even in play, and matters of the ſmalleſt moment. He that is careleſs of ſmall things will be prodigal of greater.

Properly ſpeaking, there is no ſuch thing as ſmall, or great; but relatively. A Penny-game to a Boy is as dear, and valuable, as a thouſand Pound to ſome Men, or a million to others, for ought I know; and if a Boy loves not his own in ſome meaſure, let his own be what it will, he will in all probability prove a careleſs man.

Some may think that it is time enough to begin when there is occaſion for it, and that if he learn the value of money when he comes to uſe it, 'tis well enough; but I ſay rather, let him learn the Art, and taſte the conveniency of Thrift while he is young, and then let him be extravagant at elder Years, if he can. Habit will render it eaſie, and Profit will make it pleaſant, and when once he hath it, 'tis his own for ever. Early, or late, as ſoon as men taſte the ſweets of Gain, and the agreeable fruit of Care, they never forſake it; but eternally love it more, and more, till they

they ſtumble at the Grave, and leave all behind. For this reaſon you ſhall ſeldom ſee an old Prodigal, and though ſome few there are, (as there are Monſters;) yet he runs very far that never turns, and generally 'tis obſerved, that men love this World moſt when they are going out of it.

If you would manage your Stock well, and wiſely when you have it, you muſt learn the Art of ſaving betimes. It was the wiſeſt of men that ſaid, *He that deſpiſeth ſmall things ſhall not be rich.* A provident care, and thrifty management, not only receives, but is the bleſſing of God, and it is next to impoſſible, that it ſhould not ſucceed well in the World.

By all this I do not mean, a ſtingy, and tenacious Temper: I hate, and ſcorn a baſe, dirty, ſharping, ungratefull, and ſponging Nature, that is a diſpoſition ſo odious, and contrary to the Noble deſign of man's Being, that it is fit for none, but

ſuch as diſown the hopes of a better life, and are therefore reſolv'd to make the moſt of this. A greedy, raking Wretch is a ſcandal, and an Enemy to mankind, and at the ſame time a Devil to himſelf. He is his own Tormentour, and hath no need of War, or Fire, or Thieves to plague him, his own cauſeleſs fears, inſatiable deſires, voluntary wants, and griping Conſcience ſufficiently vex him, and render him at once the worſt, and moſt miſerable of mankind. Be generous, and good-natur'd; but at the ſame time moderate, and diſcreet in a management ſuitable to what you have.

Give freely, what you give; and buy wiſely, what you buy; yet ſell your Goods, not your Cuſtomers. Be content with moderate Gain, and as you ſhall never want Dealers, and Friends; ſo the bleſſing of God ſhall attend you, and yours.

He that maketh haſt to be rich, ſhall not be innocent: And therefore what

what is ſo gotten in haſt, is preſently upon the wing, and in haſt to be gone; it dwindles, and melts away inſenſibly. *I went by, and lo he was gone; I ſought him, but his place could no where be found.* So ſwift, and yet ſo total was the change, that there was not ſo much as any ſign left where the late, flouriſhing, mighty Lawrel ſtood. A little Well got wears beyond ſteel or marble, or time it ſelf; it not only laſts, and ſhines in Ages to come, but it grows up into Eternity, ſprouts into immortal hopes, and renders the honeſt man happy in this, and glorious in a better World.

1. Therefore be carefull, and provident in all your Maſter's Affairs; for as I have ſaid before, if you are not in his, neither will you be ſo in your own. Order, Nature, and Eternal Juſtice will have it ſo: You muſt endeavour, and reſolve to acquire a regular Habit of care betimes, if ever you intend, or hope to be ſteady, and fix'd.

He that waſts his Maſter's Goods, or makes not the moſt of them, that honeſtly he can, not only cheats his Maſter; but is a Knave to himſelf, and by a ſort of induſtrious Idleneſs heaps up a Curſe, and is running the direct way to Poverty; and as he may reaſonable expect hereafter the ſame uſage from his Apprentice, ſo in Juſtice he ought not to be over-angry with him if he finds it; but rather prudently reflect on his own folly, ſit down quietly, and both learn himſelf, and teach others to be wiſer.

2. Be not extravagant of your own allowance; but look upon your Money twice before you lay it out. For ought you know your Parents, or Friends whatever they allow you, be it much, or little, do it upon choice, and conſideration to obſerve how you will manage it, and to deal with you accordingly; therefore it becomes you to be wiſe, and cautious to raiſe their hopes, and enlarge their affections to you; and this perhaps is one way

way of raiſing your Fortune, that you did not think of before, or at leaſt, may be more wiſely manag'd to your advantage. Beſides money grows not in this Nation, and even where it doth, the careleſs, and the prodigal have the leaſt ſhare of it. What is ſaid of the prodigal in the Goſpel is true every where; *When he had waſted all his ſubſtance, there aroſe a mighty famine in that land.* But here I ſay money is not of our natural growth, but muſt be advanc'd by an induſtrious Improvement, and increaſe in Trade. You are to conſider therefore, that what you now idly ſpend, is not only loſt, and ſo much of your Stock gone before-hand: But you loſe you know not what; for every ſhilling, or pound now fooliſhly ſquander'd away, might be forty, or an hundred ſav'd, and well improv'd till twenty Years hence. If moſt men had all that money, which they wantonly threw away in their younger Years, it would keep them from being poor at fifty.

3. Be

3. Be ſure to avoid all ſorts of gaming, and expenſive play. It is nonſenſe, at beſt, for any man to put it to the chance, whether the money in his pocket, ſhall remain his own, or no. It is properly play, and no better in plain terms, than playing the fool; for a wiſe man may find employment much more uſefull to himſelf, and beneficial to others, whom he ought to concern himſelf withall. It provokes paſſion, covetouſneſs, falſhood, and quarrels, and in ſhort, is fit for none, but ſuch as have nothing elſe to do with their money, and time, if any ſuch there are. As for your part as you are, 'tis mortal as Poiſon, it is the ready way to turn Bankrupt before you are ſet up, or at leaſt to mortgage your Stock before you have it; and among all the follies that you can be guilty of, I cannot imagine any one that will ſooner do your buſineſs in a wrong ſence.

Among other unneceſſary things, Plays, and fine, new Sights of all ſorts,

I ſup-

I ſuppoſe, are nothing to your purpoſe ; they rob you of your Time and Money, and draw away your Mind from the love of that Buſineſs, which muſt be your livelyhood when all is done.

In ſhort, Money anſwereth all things ; you may buy Diſeaſes, Shame, Poverty, and Repentance with it if you pleaſe, or if you are wiſe in time, you may with it, prudently employ'd, almoſt infallibly purchaſe Friends, Eſtate, Reputation, and Immortality it ſelf at laſt.

CHAP.

CHAP. IX.

HUMILITY.

PRide becomes no man; but of all men living, leaſt a Trades-man. It frights and rebukes the coming Dealer, and is in general, ſuch a gruff, ſtand-off Diſpoſition, as that it requires Courage, as well as Money to approach it.

As he that asks for his Goods double of what he would willingly take, would be a Knave; ſo he that turns off his Dealer with ſurly uſage, is a Fool; and he that comes to either of them again, deſerves to be abus'd.

Some Cuſtomers will be humourſome, and they that have Money to beſtow, generally think they have a right to like or diſlike, and ſay as much for their Money as you for your Ware: and it is but reaſon that ſuch liberty ſhould be granted them, for

for their choice of your Shop. Beſides, you are not to expect in all Cuſtomers exact Judgment or Truth: Now if you find in any, the want of either, you are not preſently to be upon the huff; but leaſt and beſt ſaid, is beſt; and if he deal not then, yet he will go away pleas'd, and come another time; but a proud ſurly Behaviour will diſguſt him for ever, and provoke him to give you an ill Name, which misfortune, if ever it befalls you, you had even as good ſhut up Shop, for any good you will do your ſelf in it.

As many words are a great miſtake in Trade, ſo cringing and fawning is fit only for a Setting-dog: It is much beneath a man, and is an infallible token of more than ordinary Reach and Deſign, but an unaffected Sweetneſs and natural Humility prevails with all, opens the Heart and the Purſe, and beſides the moderate gain, you get their Friendſhip in to the bargain: In a word, he that depends on the

the Favour of Customers, and must be beholding to the good-will and kindness of his Dealers, (which is the case of most, if not all Tradesmen) must sometimes humour others, and deny himself; he must stoop to the Impertinence, and manage the Constitution of his Dealer without any Consideration of his own, but what relates to Truth and Honesty. A stiff, proud, and rough Disposition will never comply with this needful and just Art of Pleasing, and yet he had need have abundance of Patience, and Humility which is the same, that deals with all sorts of people to any advantage. What I shall recommend to you farther under this Head is;

1. Humility towards God. This is not only to be shewn in the place, and at the times of Devotion; but is always, and every where, your Duty; for you are always in the presence of God, or at least never out of his sight.

As the Consideration of this bespeaks Justice, Truth, Integrity, &c.

so

ſo it requires, and exacts of you a conſtant and awful Humility in all your Thoughts, Words and Actions: But that which I chiefly here aim at, and deſign, is, your perfect ſubmiſſion to the Will of God; the death and the decay of Friends; the frowardneſs or miſcarriage of a Maſter; the ill-nature of Fellow-Servants, the loſs of Health or Money, with many others, if they happen, you are to bear with an equal, or at leaſt reſign'd temper of Mind.

Remember that you are born, and brought up in a World, where you were not deſign'd to have your own Mind and Will in all things: but to meet with many Croſſes, and perhaps great and unexpected Diſappointments; therefore warn, and arm your ſelf beforehand, that if they come upon you, you may be able to bear them patiently, and with ſubmiſſion to a juſt and wiſe God, who both ſees your Wants, and knows what and why he doth it; who alſo can do all things,

things, and will do moſt certainly, that which is beſt for you, if you can but behave your ſelf well, and worthy of it.

The want of theſe thoughts hath run ſome young men into deſperate and lewd courſes, which you may be ſure can never amend, but muſt always increaſe their Misfortunes. Do but mind your buſineſs, ſerve God, and ſubmit to him, and then he will open an unexpected way, raiſe up unſeen Hopes, and Means, and Friends. He can make the Slave a Prince, and the Priſon (however unlikely) a ſtep to Greatneſs, as in *Joſeph*'s Caſe; for he can never be long or very miſerable, that hath God to his Friend.

2. Submit to the froward Maſter or Miſtreſs if your Lot is ſuch. Conſider it is but for a little time, and as it will be pleaſant hereafter to look back upon what was but hard to endure, ſo the greater is your Praiſe and Reputation under it. A man that is Shipwrack'd in a Storm, and eſcapes drown-

drowning upon a broken piece of a Planck, or Maſt, when aſhore, he looks back upon the angry Sea with Diſdain, and an unweildy Joy; his eſcape devours the ſenſe of his loſs, and his life becomes dear, and lovely to him now; he preſently finds Compaſſion, Friends, and Employment; thanks Heaven, grows better, and to Sea again.

As you may make many excellent Uſes of your preſent uneaſineſs, ſo in the Eye of the World it will look well, and turn to good account, and render you both belov'd, and aſſiſted too, when time ſhall ſerve. Be but patient, and all things ſhall work together for good to you, and you ſhall reap the unexpected fruit of that labour with joy, which perhaps your own Tears have water'd.

Thus if your fellow Servants, or others deſpiſe or abuſe you, matter it not, do what you ought, and fear nothing.

On

On the other hand, if Fortune ſmile upon you, and you have a fair proſpect of fine things to come; yet be not exalted, or proud, but ſubmiſſive and humble to all; for all that is to come is hid from you, and you cannot tell what the Morrow may produce; *therefore be not high-minded, but fear.* And while you live, if you would be belov'd, be humble. However, this be aſſur'd of, that if you do not vainly aſpire, and proudly expect to be admir'd, you ſhall never be deſpis'd as long as you live; for as Pride hath no Friends, ſo Humility never wants or fails of them.

CHAP.

CHAP. X.

DISCRETION.

THis is a very comprehenſive word, and is concern'd in all that I have ſaid already, and much more, that I have not time, or will to add: but what I chiefly mean by it in this place, is only the *quantum ſufficit* of all, and every part of your Duty, that herein hath, or ought to have been ſet down.

It is (if I have a right Notion of it) the proper *decorum*, or dreſs of every Action, that adjuſts the Time, Place, Perſon, Quantity, and other Circumſtances of your Behaviour: It gives the right turn, and is like that unſpeakable ſomething in a well-drawn Picture, that gives it life, and likeneſs, and an ineffable character.

I ſhall content my ſelf to give only a few inſtances of it, and leave the remain-

remainder to be obſerv'd and practis'd by the Reader if he ſhall think it worth his time and pains.

Diſcretion or Prudence being the *Modus* of every Action, that ſets it in a true light, and makes it decent and becoming, I take leave to ſay, it is to be

Religious, without Hypocriſie.
Juſt, without Deſign.
Obedient, without Eye-ſervice.
Diligent, without Flattery.
Affable, without Vanity.
Temperate, without Scruple.
Chaſt, without Scorn.
Thrifty, without Covetouſneſs.
Humble, without Creeping.
Charitable, without Vain-glory.
Manly, without Pride, and,
Wiſe, without knowing of it.

Theſe I take to be ſome plain Inſtances of it, and he that fully conſiders the Perſons, Place, and Time, together with the Nature, Manner and Meaſure of what he is about to do, I con-

conceive will not often fail in this matter; but for Rules they are innumerable, and therefore impoſſible to be ſet down.

This, like ſome Trades, is ſooner and better learnt by the Eye, Obſervation, and Practice, than by all the Books in the World.

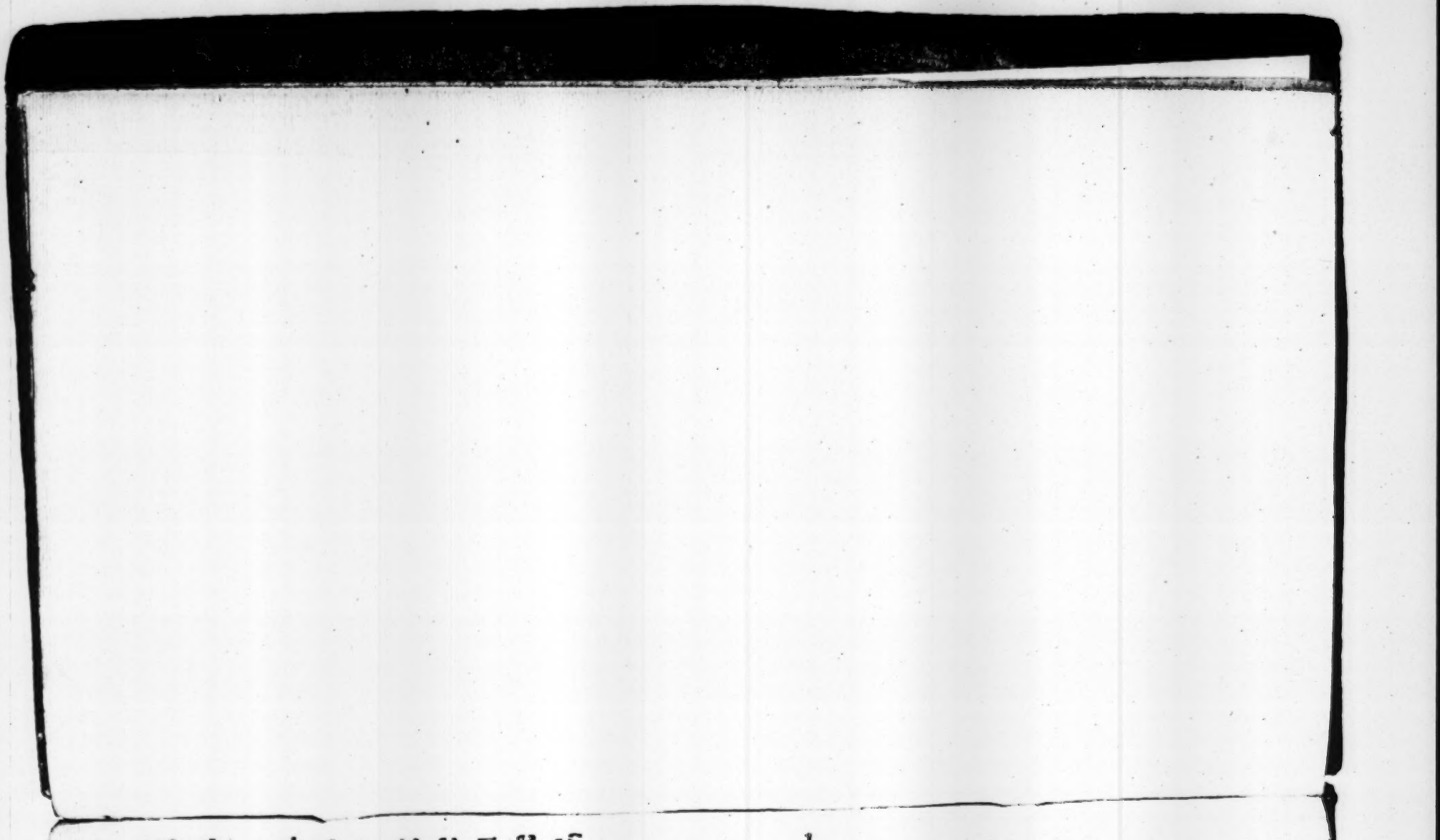
Whatever therefore you ſee truly becoming and worthy in any man, make that your own. No one perſon, however well accompliſh'd, will ſuffice for a full pattern; but obſerve good and wiſe men where-ever you find them, and imprint their Mein and Actions on your Mind.

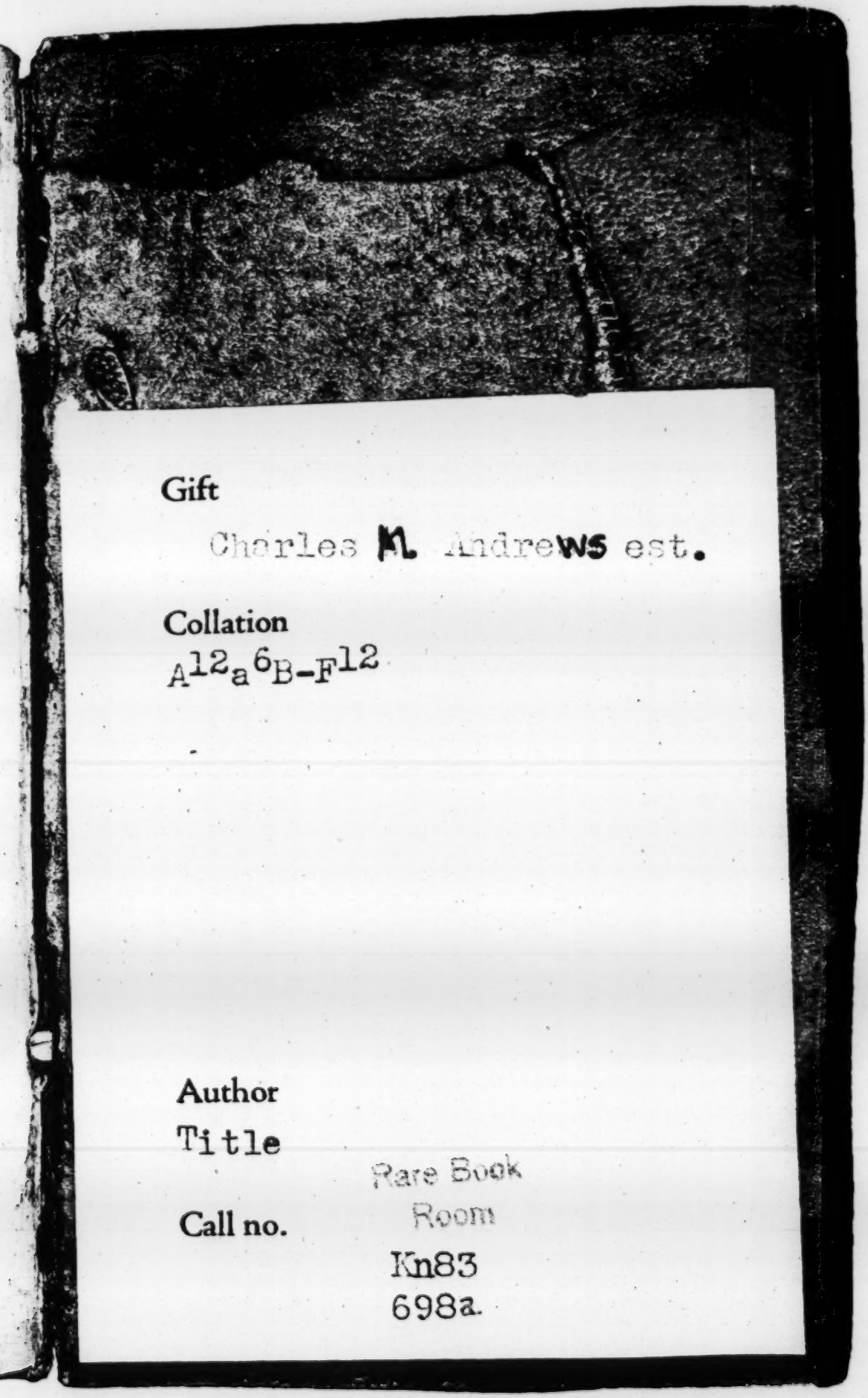
If you would have a perfect Beauty you muſt, like *Apelles*, rifle a Kingdom, nay, the World, for ought I know, to piece up an exact one; however, ſince that is not in your power, yet do what you can; that is, chooſe out the beſt, even of the beſt of men, for your Example, and conſtantly imitate, whatever is lovely, uſeful, great and good in them, as far

far as is ſuitable to your own condition, and it will moſt certainly become you too.

In fine, although I am very humbly ſenſible of many Omiſſions and Imperfections in this ſhort Eſſay, yet I aſſure my ſelf, that if you can but attend, and live up to what I have ſaid, you ſhall never repent that you have read it; but ſhall be in ſome meaſure, what I aim at, *i. e.* A wiſe, good and happy Man.

FINIS.





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